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JUN 3 1939
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JULY, 1939

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JULY, 1939

No. 11

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July, 1939

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MOODY MONTHLY

JULY, 1939

EDITORIAL NOTES

How peerless Christ appears with the passing of time! It has been said that He was the world's most perfect man.

The Crystal Christ But as we view the world leaders produced by our own and recent ages, we are inclined to bring the declaration into the present tense, and say that He is the world's best and hence its greatest man.

When He was here He won universal approval as to His character. "I find no fault in him," was the word of one who was perfectly willing to expose a fault, had there been one to uncover. "Innocent blood" was the justifying word for Christ by a man who would rather justify his own evil deed.

"Holy, harmless, undefiled, separate from sinners"—the ages have repeated, and century after century through nearly two millenniums have joined the refrain, He is the pure, strong Son of God.

Four centuries ago, a brilliant French bishop was asked to write a history of France. His reply was, "I love my sovereigns too well to write their lives." Not so with Christ. Critic, skeptic, and cynic eventually must admit not only His blamelessness but His faultlessness. How glorious that even after all the prying eyes of the unsympathetic centuries He should still be the crystal Christ!

* * *

The expression, "Work out your own salvation," as found in Philippians 2:12, has always been a source of trouble to a few Christians. Some have

Work Out Your Own Salvation detached it from its setting and given it the kind of emphasis which would make salvation the result of a person's work. A mathematician works out a theorem and then it is his. An engineer works out a problem, and with satisfaction looks at what he has accomplished.

But this verse does not have any such meaning. Certainly the thirteenth verse would settle that, "For it is God which worketh in you both to will and to do of his good pleasure." Moody is credited with saying, "You work out what God works in," and that seems to sum it up quite well. Philippians 1:6 is additional evidence that this is the meaning of the phrase, for here we read, "He which hath begun a good work in you will perform it."

Christ is our salvation as well as our Saviour. "Saviour" refers to something He has done for us, but "salvation" refers to what He is to us. He is not only the author of our faith, but its "finisher." He originated our salvation. He continues it. He is it. And in the measure that we allow Him to live His life in our

lives do we succeed in working out our own salvation.

* * *

During the days of the Great War volunteer service of various kinds was asked of national leaders and lesser lights. It

Your Best is said that a committee once called on Enrico Caruso, then at the zenith of his operatic fame, to ask if he would sing at a concert for the benefit of the soldiers. The chairman of the committee hurriedly said, "Of course, Mr. Caruso, as this is a charity affair, we would not expect you to do your best. Your name will draw the crowd and you can merely sing some song requiring little of strength or skill." Caruso is said to have drawn himself to full height as he said, "Caruso never does less than his best."

There are altogether too many Christians entirely willing to give God less than their best. Fag ends of time and the dregs of the purse are sufficient for Him, they think. What an awakening at the judgment seat of Christ!

How carelessly Christians use their time! What long and precious summer weeks are idled away. Some people call it resting when they are merely loafing. Vacation doesn't mean vacuity, nor does rest mean rust.

July and August weeks can be made fruitful and profitable. Take a few selected books with you on your vacation and read them. Lay out a daily reading plan and follow through.

The Correspondence School is making an offer worthy of consideration by those who would like to improve their time during the summer weeks. The school is making a special rate on these five courses: Teacher Training, Fundamentals of Christian Faith, Evangelism, Bible Chapter Summary, and World-Wide Missions. For rates on these and other courses and for full information, address the Correspondence School, Moody Bible Institute, 153 Institute Place, Chicago.

* * *

How do you take affliction? Do you rebel or accept? What about the sorrows and disappointments which come your way? Do you blame God or thank God? For the child of God, does the exhortation, "In everything give thanks," apply to life's abasements as well as its abounding.

Hard or Soft? Jeremiah and Job present two reactions to the discipline of difficulties. Job said, "God maketh my heart soft," but Jeremiah, "Thou hast stricken them, but they have not grieved; . . . they have made their faces harder than a rock."

Your observation will make you know that sorrow hardens some and softens

others. A child is taken from the home. One parent blames God and lives from that moment a life of rebellious protest. The other parent yields in will to that which could not be prevented in deed, and with the tenderness of full submission says, "God's way is the best way." The passing time brings sweetness and growing hope to the one, but bitterness of spirit to the other.

How foolish for us to protest the outworking of God's plan in these or any other matters! Surely He who knows the end from the beginning can be trusted with the issues of life and death. If you can believe Him for eternal life and trust Him for heaven, you can surely bow to His will in life's circumstances, heavy and disappointing as they may be.

* * *

According to the manner and method of some Christians you might think a modern version of Luke 10:3 to read, "I

As Lambs send you forth as wolves among wolves." Snapping, surly, snarling wolves are around us, and the inclination of some is to snap and snarl in return. But our Lord said, "I send you forth as lambs among wolves."

Thomas Adams, sometimes called the Shakespeare of the Puritans, has a sermon on this text. In it he says that as Christians we are to be lambs in patience and innocence. A quotation from his sermon will be profitable:

"It is not enough for them to suffer wrongs, but they must offer none. For he that doth injury may well receive it. To look for good and do bad is against the law of retail. Dionysius of Syracuse, being banished, came to Theodore's court a suppliant, when not presently admitted, he turned to his companion with these words, 'Perhaps I did the like when I was in the like dignity.' When thou receivest offense, remember what thou hast given."

"It is no wonder if those lambs be stricken that strike. He that will be an agent in wrongs, must be a patient. How strange and improper a speech is this, a contentious lamb, a troublesome minister! How learned soever such men may seem, they are indeed illiterate. They are bad writers that have not learned to join; simple grammarians that have not their concords. Other living creatures nature hath armed, but the lamb she has sent into the world naked and unarmed, giving it neither offensive nor defensive weapons. The dog hath teeth to bite; the horse, hoofs to trample; the bear, nails to tear; the ox, horns to dash; the lion, paws and jaws to devour; the boar hath his tusk; the elephant, his snout; the hind and hare have swift feet, to save themselves by flight; only the lamb hath no means either to help itself or hurt others."

"We offer no evil, we suffer evil, we return good. It is not enough to suffer wrongs, but we must do none. It is not enough that we do no wrong, but we must do good for wrong."

Everybody can explain everything, but leaving God out they explain nothing. This observation comes out of reading a series of eighteen articles mostly by unbelievers and **Disease or Symptoms?** a half dozen books entirely by unbelievers.

On one fact all are united. The world is in a terrible mess. But they all at once begin to make excuse. Mankind has stubbed its toe, or the human race is in its infancy and the present pains are growing pains. Everything will be all right after a while "if"—and they don't recognize it's the same old hat with a rock in it that the boys used to place on the sidewalk for April Fools' Day.

The world has a dreadful disease and the self-appointed doctors are trying to cure the symptoms. In a store window is the picture of a beautiful baby boy and under his picture the question in bold type, "Shall he be killed in action?" The answer is, "No, he'll probably be killed by a drunken driver!" But no one will turn pale over such a possibility. That isn't the emphasis of the world doctors at the present moment.

In this way and that way men become excited over symptoms and ignore the real disease. Sin is the disease and God is the only Physician with a remedy. The world needs God badly, desperately, today.

More than once has this question been raised, and the inference is, they are fickle and undependable. But what are the facts? In the first place, you must remember there are men and there are other men. The difficulties the Institute has had with former students have not been with graduates, but with "quituates." A few men, loud and crude, have enrolled as students, and not being willing to subject themselves to the discipline of study and school life, have soon withdrawn. Generally these men feel free to advertise themselves as "Moody men." Some of them are sincere men, but lacking in judgment, and they do harm to the churches and to the school supposed to be responsible for them. However, we are glad to say the percentage of such men is not high.

As we think of our question, a few faces come to mind. Here is a Presbyterian pastor who has held his church thirteen years, and a Baptist twenty years in the one pulpit, and a Congregationalist seventeen years; a Southern Methodist holds the respect of his city in a ten year soul-winning ministry. Here is a total of sixty years for four men. Do they last? Perhaps it would be interesting sometime to see how many former students there are and in how many denominations they are located, who have been ministering more than five years in their present churches.

We do not here refer to the long list of

men who under the hand of God have found places of recognized leadership—of one who is a bishop, another the moderator of his denomination, still another a college president, and on and on. Nor do we mention the long list of those who are pastors of churches with memberships of a thousand and more.

We are not accenting ability, but durability and stickability. When we think of these and many like them, and the great missionary host, we praise God for them and for the school whose free training helped make them, and we say again, "God bless the school that D. L. Moody founded."

Dr. William Lyon Phelps, for many years greatly honored professor at Yale University, has written his autobiography.

Dr. Phelps lived through an eventful period, and because of the keenness of his intellect and variety of experiences some of his comments are illuminating. Dr. Phelps has not evidenced any special interest in evangelism, and so his paragraph on D. L. Moody is not that of a biased observer.

Those who are engaged in gospel preaching might well read and reread this description of Moody. It not only helps us better to visualize Moody, but perhaps in seeing some of his distinctive traits we shall discover some of our own weaknesses.

"Moody was the greatest professional evangelist I ever heard. He had no mannerisms, very few gestures, and seldom raised his voice to a shout; but his deep and unaffected piety, his apposite figures of speech, his humor, his solid common sense, his thrilling earnestness, made him amazingly effective. He did great good, and as he hated hysteria and sensationalism, he never did any harm. He was a man of genius. In later years I got to know him intimately, both at his school at Northfield and during his visits to Yale; it was impossible to talk with him without feeling his sincerity and his knowledge of human nature. . . . When I was an undergraduate, he preached one Sunday at Yale. Attendance was compulsory and the attention to the average sermon was not very keen; and most sermons were no longer than twenty minutes. Mr. Moody preached for one hour, and held the breathless attention of the students."

This advance notice directly concerns only those who live in the Chicago area and yet it tells such an interesting undertaking that others will be prayerfully concerned. It is planned (D.V.) to have a special Saturday night class on the Sunday School lesson for Sunday School teachers. The class will be held in the Auditorium of the Moody Bible Institute, and the teacher will be Dr. Wilbur M. Smith, of the Institute Faculty. Dr. Smith is well and favorably known as the writer of *Peloubet's Notes*. Here is a most unusual opportunity for Chicago teachers to sit at the feet of this inspiring instructor. Your

teacher friends will be grateful to you for calling it to their attention.

After nearly thirteen years of happy, useful service with the Moody Bible Institute, Rev. William M. Runyan has resigned. For the greater part of this time he has also served as a member of the editorial staff of the *MOODY MONTHLY*, being responsible for the Institute and Alumni department.

Mr. and Mrs. Runyan have reached the place in life where they feel to withdraw somewhat from the strenuous activities of Chicago and the Institute, and to take up their residence in a small town. They will spend some months visiting with their children, and will later make their home in Baldwin, Kan.

Mr. Runyan has served the Institute faithfully and intelligently. He leaves with the respect and affection of all his associates. We know him to be a man of God.

Through his song, "Great Is Thy Faithfulness," we are persuaded that the name of Runyan will stand out in the annals of hymnody. Perhaps the less strenuous days ahead will encourage our brother to add more gospel songs to the large number he has already given to the Church.

Through the thoughtfulness of Christian friends, the *MOODY MONTHLY* is sent free to several hundred missionaries who cannot afford to pay for it. This note is written not for the purpose of getting the names of additional missionaries, but for the purpose of reminding generous-hearted Christians that this is the time of year they give thought to this matter.

None of us can ever realize what the *MONTHLY* means in its regular visit to these servants of Christ in far-off places. If you could see the letters of gratitude and discover from these letters something of the value of the *MONTHLY* as they receive and read it, you would want a part in this unselfish undertaking.

We cannot afford to carry these names, and scores of them must be dropped soon unless—but you will not fail these missionaries.

How revealing the incident in the New York subway the other day! Police had seized two men for snatching a \$989 payroll. The loot, in bills of one, five, and ten dollar denominations, was dropped on the platform. There was a scramble on the part of onlookers and when the affair was over, some \$600 of the loot was missing.

This reminds us of the recent complaint of a burglar that no one is honest any more! And he enlarged his plaint to tell how his victims lied about their losses. If he stole a hundred dollars the loser reported the loss at three hundred. Many dime store jewels became

(Continued on page 600)

Will There Be an Age of Righteousness Ere the Close of Time?

Seventh in the Series of Articles on

"Present-Day Darkness and the Floodlight of Prophecy"

By DR. H. A. IRONSIDE, Chicago, Ill.

IT HAS been the generally accepted teaching of Christian leaders throughout all the centuries since apostolic days, that the Scriptures teach there will be an era when righteousness will prevail over all the earth and all nations be subject to the Lordship of Christ ere time has run its course. Some have taken literally the indicated number of years mentioned in Revelation 20, and therefore have designated the period in question as the Millennium. Others, while questioning the literalness of the thousand years, have, nevertheless, believed and taught that God's kingdom would spread throughout the entire world, that wickedness would be abolished and righteousness become triumphant. For convenience sake, we shall use the term "Millennium" in this article for both of these views, meaning thereby the reign of righteousness over the earth.

Recently, a group of theologians, who make great claims as to their orthodoxy, declared that they have discovered that the views in question are utterly unscriptural and that there is no reason to expect any such glorious condition to prevail in this world before time comes to an end and the eternal state begins. In addition to the two classes, which have been known for many years as premillennial (if they believed that Christ Himself will come before the age of righteousness) and postmillennial (if they believed this age will be brought about by the preaching of the gospel and Christ will come only to wind up earth's affairs), we now have the additional group who call themselves "amillennialists," the word, of course, implying that there will be no Millennium at all.

If it were simply a matter of difference of opinion in regard to the prophetic program, there would be abundant room for toleration here and no one need feel unduly disturbed because of differing eschatological conceptions. But there is far more involved than the mere question of prophetic interpretation. If the amillennialists are right, much precious sanctifying truth must needs be relinquished or explained away, for if their position is correct, there will be no rapture of the Church or judgment seat of Christ preceding the resurrection of the wicked dead and the judgment of the Great White Throne. Hence, no one can speak with assurance as to his final salvation, because that matter awaits settlement at the judgment day, and the saints will not reign with Christ over this world, because His kingdom will not



Dr. H. A. Ironside

be established until eternity begins. The whole dispensational outline of Bible truth is destroyed if Christ is not to reign over the earth and be acclaimed by all peoples as "King of kings and Lord of lords."

It behooves us then to turn once more to the Word of God and examine carefully the scriptures which millennialists have taken as proof of a "good time coming," when

*"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."*

Isaac Watts' magnificent hymn is based upon and is almost a paraphrase of the Seventy-second Psalm, a portion of inspired Scripture which certainly depicts the kingdom of God everywhere triumphant. While originally written for Solomon and possibly sung at the time of his coronation, we realize as we read it that a greater than Solomon was in view. The following verses were never fulfilled in the days of David's own son, but unless the truth of inspiration is to be denied, they must of necessity have their fulfillment in and through "great David's greater Son, our Lord Jesus Christ":

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have domin-

ion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him . . . His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed" (Ps. 72:4-11, 17).

No wonder, in view of such a glorious reign, the psalm concludes with the words, "The prayers of David the son of Jesse are ended." So far as earth's blessing is concerned, there will be nothing left to pray for when this psalm has its complete fulfillment.

Now it has never been true in the past that all kings have made obeisance to Him and that all nations have served Him, or that all nations have called Him blessed. But as truly as God is God and as this psalm is part of His inspired Word, such a time of blessing must yet come for this poor world.

It has been said that the whole doctrine of the Millennium rests upon a misapprehension inasmuch as the very word "millennium" is unknown to the English Bible. Because of this, we are told, the doctrine of the Millennium is an unscriptural fallacy. But such reasoning would rob us of many other precious truths which even our amillennium friends hold to be self-evident and important. The word "trinity" is not found in the Bible, but the doctrine of one God existing eternally in three persons, revealed to us by our Lord Jesus Christ as the Father and the Son and the Holy Spirit, is clearly taught in the Bible. The word "substitution" is not found in Scripture, but Isaiah 53:5 clearly teaches it, and when Paul exclaims, "The Son of God loved me and gave himself for me," he is proclaiming the truth of a substitutionary atonement. And though the word "millennium" is not found in the Bible, yet it is a fact not easy to explain away that the expression "a thousand years," which is the English equivalent of the Latin form *millennium*, is found six times in Revelation 20.

THERE we learn that a time will come when Satan, the great enemy of God and man, will be bound for a thousand years and unable to go out and deceive the nations until the thousand years are finished. The first resurrection, we are told, will take place at the beginning of that thousand years and the res-

urrected saints will live and reign with Christ a thousand years. The rest of the dead will not be raised until the thousand years are finished, and after the thousand years we have the judgment of the Great White Throne.

Certainly, nothing answering to this thousand year period, whether we take the time literally or not, has ever been known on this earth. It is folly to say that Satan was bound at the beginning of the Christian era, as some do, and that now we are living in the time of his loosing. He has had fearful and awful power throughout all the centuries since Christ died on the cross. But if Revelation 20 is to have a fulfillment at all, the day must come when Satan will be not only restrained in measure, but will have no power at all to deceive the nations, and during that time the saints of God are to reign over this world.

This is in accord with the former prophecies found in the Old Testament.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

This is the fifth great dominion which will bear rule over all the earth. It would be absurd to say that Christianity has been the fulfillment of this prophecy. The same is true concerning the similar predictions in chapter 7.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed . . . Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:13, 14, 22, 27).

The kingdom spoken of in those verses and designated as everlasting is certainly not a kingdom set up in eternity, but in the very world where the beast powers have exercised their dominion. It is called everlasting because it will never come to an end, that is, it will never be superseded by any other dominion.

The characteristics of this time of blessing come before us in many other passages. For convenience sake, we may notice them under seven distinct heads:

1. *The regeneration of Israel, who will become a blessing to all the earth.* This is clearly predicted in Isaiah 60:1-22.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly

wasted. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Chapter 61 takes up the same wondrous story, as do many other parts of this great prophecy.

Jeremiah 31 declares the inviolability of God's covenant with Israel and shows that when their day of blessing comes, the entire world will be blessed through them.

Zechariah 14:16-21 depicts a time when Jerusalem will be a great spiritual center and the representatives of all nations will go up there to worship the King, the Lord of hosts. To these many other Scriptures might be added.

2. *A warless world.* Our Lord Jesus Christ, in answer to the disciples' question, "What shall be the sign of thy coming, and of the end of the age?" tells us that wars and rumors of wars should characterize the entire present period (Matt. 24:6).

"Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong" (Joel 3:10).

Here we have the nations called upon to beat their agricultural implements into weapons of war, but note the wondrous contrast in the twin passages of Isaiah 2:2-5 and Micah 4:1-5. Notice particularly,

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Mic. 4:3).

Who would presume to say that anything like this has ever yet come to pass? Yet it is clearly predicted for this world before time comes to an end.

3. *Poverty abolished.* The same Scriptures to which we have just called attention, also tell us of a time when all men will enjoy temporal comfort, when "they shall sit every man under his vine and under his fig-tree; and none shall make them afraid" (Mic. 4:4).

Zechariah gives the same testimony, and Isaiah 65:21-23 confirms it:

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

4. *Changed conditions of the lower creation.* When this time of blessing

comes, even the lower creation will share in it.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25).

The eleventh chapter of the same prophecy is entirely millennial and there, too, we learn of the change that will take place in the very nature of the beasts of the field and of the forest.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like an ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

5. *Sickness will practically disappear from the earth.*

"And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24).

In Zechariah 14, a passage we have already noticed, we find that even in that wonderful age there will be the possibility of sickness, but only for any who willfully disobey the Word of the Lord.

6. *Death will no longer be prevalent, but inflicted only judicially.* Let us notice carefully Isaiah 65:18-20. It is very evident from this scripture that in the coming day of Jehovah's power those who enter into millennial blessings on the earth will, under ordinary circumstances, be granted the gift of long life, such as the patriarchs enjoyed before the flood. In fact, it would seem as though they will live right on through the entire period, unless there be some willful sin which will be dealt with immediately in judgment, and under such circumstances we read that a sinner dying at the age of one hundred years will be accused and his death will be as the death of a child. This shows us that the kingdom age will not be like the eternal state in which sin can never again lift up its head and death will be absolutely unknown. It will still be possible for man to sin against divine light even though there be no adversary to tempt him, but such behavior will not be tolerated when righteousness reigns, without immediate judicial dealing.

7. *Righteousness will be everywhere triumphant.* During the present time we are called upon to suffer for righteousness sake. In the day of which we speak "a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1). This will be the time when God's "judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). "Then judgment shall dwell in the wilderness, and righteousness" (Continued on page 609)

A Business Man Looks at Calvary*

By PHILIP A. BENSON, Brooklyn, N.Y.



Philip A. Benson

I FEEL highly privileged to come to this great city and to address an audience such as this. There are many important subjects on which one could speak, especially in these days when important political and economic changes are occurring and when momentous decisions are being made in the affairs of men. No one knows what lies just ahead of us, and we have a feeling that what one man might say or do could plunge the world into a war that would threaten what we know as civilization. Christian people everywhere might well pray that this may be averted and that there might be peace among all nations.

The object of this meeting has to do, however, with a subject of much greater importance and significance to every human being than any other could be—the theme of Calvary. You may be sure that I approach this subject with a feeling of inadequacy, realizing how unworthy I am to speak on it. *Let me say, however, that I remember clearly the first time Calvary meant something real to me. I was a boy then, but troubled about sin and salvation. A faithful servant of Christ pointed me to the Cross and to the One who died there for me. I accepted Christ as my Saviour then and there. What He did on Calvary became my hope and my confidence, and the basis of my peace with God. This was life's most important experience to me.*

However, I do not want to stress experience too much. That is not what counts. It is Calvary, it is the Christ of Calvary, it is the great atoning sacrifice made on the cross that matters. I am looking today, as you are if you are a believer, not at self or at any experience or feeling, but at the One who said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

How can one speak at all as he contemplates Calvary! Surely here of all places the head must be bowed and the mouth dumb. The scene stirs our emotions greatly. Outside the city walls on a hill stand three crosses. Two of the victims are nameless. Over the middle cross is an inscription, "Jesus of Nazareth the King of the Jews." What does it mean, and who is the sufferer on whom we gaze, and why is He there?

Let us think profoundly on these questions, for eternal issues depend upon the answers we give to them. Spirit of God,

*Mr. Benson gave this message at a Good Friday service in the Olympia, Detroit. The meetings were promoted by Dr. John Zoller, with an estimated attendance of 10,000. Mr. Benson is president of the Dime Savings Bank, Brooklyn, and president of the American Bankers Association. The Moody Bible Institute is glad to claim him as a member of its Board of Trustees. Would that other business leaders would heed Mr. Benson's simple but telling personal testimony as emphasized in italics.—Editor.

what shall the answer be? Who is this Person? I find the answer in the Spirit-inspired Book, the Bible. This One on Calvary's cross is none other than the One born in Bethlehem's stable, of a virgin mother. He is none other than the One whose coming to earth provoked the praise of visible angels. He is the One who as a youth said, when Joseph and Mary found Him in the temple, "Wist ye not that I must be about my Father's business?" He is the One whose every word and act gave unmistakable evidence that He was what He claimed to be—the Son of God.

WE LOVE to read the life of our Lord, the words He spoke, the things He did. It is the record of a brief life—only thirty-three years—and only three years of activity among men. Every recorded act and word reveal His deity. He healed the sick, He cleansed the leper, He raised the dead, He spoke as never man spake, and yet the object of His coming was not to make men physically strong and well or to teach them religion, philosophy, or ethics. No indeed! The Lord Jesus came into the world for none of these things. He came to die on the cross! And He realized it before creation and all through His life on earth.

When He asked the question, while He was in Caesarea Philippi, "Whom do men say that I the Son of man am?" and Simon Peter gave his great confession, "Thou art the Christ, the Son of the living God," the Lord Jesus began to show to His disciples that He must go to Jerusalem and suffer and die and be raised again the third day (Matt. 16). When Nicodemus came to Him the Lord Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). Nicodemus called the Lord "a teacher

come from God." The Lord pointed Nicodemus to the cross. When the Greeks came and said, "We would see Jesus," and their desire was made known to the Lord, what did He say? "Except a corn of wheat fall into the ground and die, it abideth alone" (John 12:24).

These and many other passages go to prove beyond a doubt that the Lord Jesus Christ, while truly a man, was truly God—the God-man—God manifest in human form. The object or the purpose of His coming to earth—His mission here—was to offer Himself as a sacrifice on the cross of Calvary, to become man's Redeemer and Saviour by dying for man's sin. He came to open a way whereby any man, any son of Adam, may be eternally saved.

THIS is the plain teaching of the Old Testament and the New. The scarlet thread of redemption runs through all Scripture.

This is what Calvary means—a God who loved men so much that He could give the dearest object of His heart—His own Son—in order that men might be saved from eternal death and have eternal life. Calvary means that one who was co-equal with the Father, one who shared His throne, one who was the brightness of God's glory, the express image of His person, one who upheld all things by the Word of His power, this One by Himself purged our sins! Calvary means to men more than mind can conceive or human words express. We shall be learning what it means through all eternity!

*"O solemn hour! O hour alone,
In solitary night;
When God the Father's only Son
As Man for sinners to atone
Expires—amazing sight!
The Lord of glory crucified!
The Lord of life has bled, and died!*

*"O mystery of mysteries!
Of life and death the tree;
Center of two eternities,
Which look with rapt adoring eyes,
Onward and back to Thee—
O Cross of Christ, where all His pain
And death is our eternal gain."*

You business and professional men are used to looking facts in the face. Let's remove mere sentiment and face the facts about Calvary and the One, known to men as Jesus of Nazareth, who died there. If this One is not God, as He claimed to be, then Calvary has no significance. It was just another murder—a miscarriage of justice! If He is not God, then there is no salvation, no light beyond the grave, no hope of a home in
(Continued on page 613)

"What Is Your Life?"

By REV. VANCE HAVNER, Charleston, S. C.

IN all seriousness I would ask you the question in the book of James (4:14), "What is your life?" You and I have been privileged to have a part in this adventure called living. What is it all about? What is the meaning of our existence? What is the true estimate of life?

There are those today who say that we came from nowhere and are going nowhere, who agree that life is but "a tale told by a fool, full of sound and fury, and signifying nothing." Life has been called "the predicament that precedes death," "a brief and discreditable episode on one of the minor planets." But there have always been those who, because they live in a cellar, never see the mountain peaks; who, being deaf and blind, hear no music and see no meaning in our existence.

Then we have the university upstart who has been "on a four-year loaf and come home college bred," who "sees the price of everything and the value of nothing," to whom the human race is composed only of "small, crawling masses of impure carbohydrates, headed for oblivion." When these sophisticates speak lightly of God, one is reminded that in a wheat field the heavy heads of wheat bend over and the empty ones stand up straight; and when we see a head, young or old, that refuses to bow in His presence, we reflect that it must be one of the empty ones that stands up straight.

But most of us are in our right minds and we do not believe that this universe is but a concourse of eighty odd chemical elements, the joke of a meaningless fate. We believe that "life is real, life is earnest, and the grave is not the goal."

Paul said, "To me to live is Christ." To you to live is—what?

THERE are three false estimates of life. Sometimes I call them "The Three T's." First, is *things*. There are those who live for things, but that is a mistake, for "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). The leading business in America is the junk business. We do not call it junk today: it is cars and clothes and finery and furnishings; but tomorrow it is rusty or moth-eaten, for men still lay up their treasures on earth where moth and rust corrupt and where thieves break through and steal.

I heard William Jennings Bryan say: "Those who live for money spend the first half of their lives getting all they can from everybody else, and the last half trying to keep everybody else from getting what they have away from them; and they find no pleasure in either half."

I have heard that someone asked Mr.



Rev. Vance Havner

Rockefeller, "How much money does it take to satisfy a man?" He answered, "Just a little more." As small a thing as a penny will shut out from our vision as large a thing as the sun, and as small a thing as money will shut out God.

I HAVE read of a man who was found dead in a desert. He had strapped around him precious stones worth thousands of dollars, but he died for lack of plain drinking water, something absolutely free. So do men die with plenty around them, plenty of this world's goods strapped to them, but they die spiritually for want of the water of life which is given freely, without money and without price. Such is the tragedy of those who lay up treasure for themselves but are not rich toward God.

Paul speaks of "having nothing, yet possessing all things." It is the Christian's paradox. "All things are yours," says the Word to the believer; all things except yourself, for "ye are Christ's and Christ is God's." We are not our own, we are bought with a price.

So, we are not to live for things, but if we seek "first the kingdom of God, and his righteousness," all needed things shall be added. What we eat and drink and wear—the world makes these things a business; with the Christian they are only by-products. In these days when men spend their health looking for wealth and then spend their wealth looking for health, we need to remember John's word to Gaius, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III John 2). God wants no man to be richer than his soul.

Therefore, *things* are not life's true estimate, for we are to look to the unseen, not the seen; for the things seen are temporal, but the things not seen are eternal.

Then, there are those whose estimate of life is found in *thrills*. But God's Word says, "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). Since that is true, then there certainly are a lot of animated corpses running around nowadays!

A colored man, alighting from a merry-go-round, was met by his wife with this accusation, "Now look at you; you spent your money, you got off right where you got on, and you ain't been nowhere!" It is a good description of modern living, a senseless whirl which has been spelled in three words—hurry, worry, bury. Millions live for pleasure and never have it because they make it a business, whereas it is a by-product. The most miserable mortals on earth are those who scurry around in automobiles looking for a good time and never finding it; who argue that "variety is the spice of life" and don't have sense enough to know that we can't live on spice.

These thrill-chasers speak of the gospel as an opiate, something for children and old people. Imagine such ice-cream-soda characters with ukulele souls trying to keep step with Paul and Savonarola, with Wesley and Moody! Such poor, deluded pleasure-hunters know nothing of the real thrills of following Christ. Sam Jones used to say, "I was going around with my pockets full of dirt when God said, 'Sam, throw out that dirt and I'll fill your pockets with diamonds.' Who wouldn't give up dirt for diamonds?"

WHY should we frequent the lunch counters of earthly pleasure when we have standing invitations to the banquet of the grace of God? There are two kinds of pleasure, "She that liveth in pleasure is dead while she liveth"; "At thy right hand there are pleasures for evermore" (Ps. 16:11). Seek the thrills that God gives, "joy unspeakable and full of glory." "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22). There is no morning-after taste to the joy of the Lord!

Again, there are those who would estimate life in terms of *theories*. "The world by wisdom knew not God" (I Cor. 1:21). Josh Billings used to say, "I'd rather know a few things for certain than be sure of a lot of things that ain't so." We try to go head first, when God's way is heart first. We cannot educate ourselves into life's true estimate, for while education may change the size, it doesn't change the sort.

A phrenologist was giving an exhibition, calling various members of his audience to the platform, feeling the bumps on their heads, then describing them to the listeners. He called forward

Moody Monthly

Deep Living

By MAX I. REICH, D.D., Chicago, Ill.

We love to spread our branches,
The root-life we neglect;
We love to shine in public,
And human praise expect:
While in the inner chamber,
Where creature voices cease,
We may meet God in silence,
And breathe in heaven's peace.

The secret of deep living
Lies in the secret place,
Where, time and sense forgotten,
We see God face to face;
Beyond mere forms and symbols,
Beyond mere words and signs,
Where in that hidden temple
The light eternal shines.



one man who had been a man of evil reputation in days past, but who had been saved by the grace of God and had for years lived a consistent Christian life. The phrenologist, knowing only his way of sizing up the man, proceeded after his examination to describe to the audience the man as he used to be, but everybody smiled because they knew the description no longer held true. Finally, the man himself stood and said, "Professor, you are telling them the kind of man I used to be. Since then, the Lord Jesus Christ has come into my life, and now if you size me up correctly, you will have to come from my head down to my heart, for the Lord lives there."

MEN try to find their way through the puzzle of life by the candle of reason and do not realize that God has kept these things from the wise and prudent and has revealed them to babes. Men hunt through libraries for truth while perhaps the janitor, sweeping the steps, has found it long since in Jesus Christ.

Sometimes I am much amused reading modern Open Sesames to health, wealth, and happiness, the latest isms and fads, treatises on the subconscious that read as though they were written by someone who was unconscious when he wrote

them! Of course, there is some truth in all of it. We have an old clock at home that won't run and it is right two times every day!

A doctor friend of mine gave me a book containing the statements of faith, or rather of the lack of faith, of many prominent writers. I read it awhile and was growing rather weary of it when the radio began to broadcast from somewhere those precious lines of that great hymn:

*"Change and decay in all around I see;
O Thou who changest not, abide with me."*

I threw down the book and said, "Thank God, I don't have to read such guesswork." "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). "If any man will do his will, he shall know of the doctrine" (John 7:17). "Ye shall know the truth, and the truth shall make you free" (John 8:32). "We know that we have passed from death unto life, because we love the brethren" (I John 3:14). "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). "We know that if our earthly house of this

tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

If life's true valuation is not to be found in *things*, *thrills*, and *theories*, then where shall we look? The other way is the way of *truth*. Our Lord, on trial before Pilate, said, "My kingdom is not of this world [that is, it is not a kingdom of things, thrills, and theories]. . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:36, 37). Pilate asked wearily, "What is truth?" Men still are asking, "What is truth?" but truth is a whom. Christ is the truth, not merely a truth-teller. And when Paul said, "To me to live is Christ," he was giving us life's true estimate. It is not to live *for* Christ or *like* Christ, mind you, but "to live is Christ."

CHRISt was everything to Paul. He was the source of Paul's life, "I give unto them eternal life." He was the sustenance of Paul's life, "I am the bread of life." He was the purpose of Paul's life, "To live is Christ." Paul had no plans, ambitions, or purposes of his

(Continued on page 619)



A pleasant vista along the trail

Young People's Summer Conference Activities and Camp Life

strengthen faith and friendship,
develop confidence and cour-
age, and build finer Christian
character.



Courtesy, Camp Pinnacle, New
York Young People's Confer-
ence, and Gitche Gumee Camp.



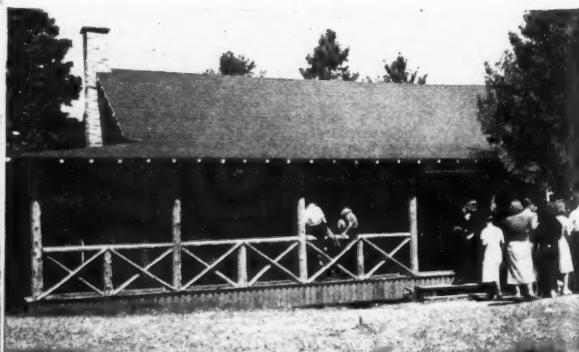
Orchestra at Young People's Conference



A moment of rest



"Shadows of the evening"



At the call of the dinner bell

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July

Bible Marking with Colored Pencils

By REV. CLARENCE M. KEEN, Kitchener, Ont., Canada

An Address at the Founder's Week Conference

MANY years ago, I began to make use of colored pencils in the marking of my Bible. This was for the purpose of assisting my own memory in rapidly tracing a given subject through the Scriptures. Then one summer while ministering at a Bible conference I met a fellow pastor, Rev. Harlow Parsons, of Johnstown, N.Y. For a week we roomed together, compared notes, shared our experiences, and enjoyed fellowship in many things we had in common, one of which was the use of colored pencils in Bible study. From that fellow laborer and others, I received many helpful suggestions and was prompted to make some alterations in my color scheme.

The following winter I decided to give the young people of my church a series of lectures in Bible marking with colored pencils. Outlines were worked out on a few subjects. The class met once a week and the lecture method was followed. I would dictate the outline and give a number of proof texts for each proposition made. Thus each student made up his own notebook. The underlining in the Bible with the colored pencil was done in the class under my instruction. Each text used was explained and some historical, doctrinal, dispensational, or practical significance given. The truths considered were driven home by way of exhortation, human interest stories, or the relating of some personal experience.

INTEREST in these studies grew, the work enlarged, and other subjects were added. I changed my field of operation from Pennsylvania to New York state, and again made use of my Bible Marking Course. Calls came for me to give the studies beyond the borders of my own parish. Then the suggestion was made that the notes be mimeographed. It was at that point that I conceived the idea of publishing each subject in pamphlet form. The entire course was then rewritten, enlarged, and published in six pamphlets, one pamphlet for each doctrine to be studied. The pamphlet serves as a textbook and is so arranged that it may be studied independently or in connection with the series. The color of the outside cover of each pamphlet is the color used in underlining the Scripture references on that subject. In other words, green is the color used in connection with the "Natural Man," and green is the color of the pamphlet dealing with that subject.

The use of colored pencils is fascinating to all classes and all ages. Sometimes a single verse may call for the use of two or three different colors. Therefore, to do the marking properly the text must



Rev. Clarence M. Keen

be carefully considered, studied in the light of its context, thoughtfully analyzed, and in some measure understood. This method will prove very profitable because it provokes thought and compels the student to analyze the Scriptures carefully. The student is encouraged to use his colored pencils in all of his Bible reading, and by so doing a system of Bible marking is being built up which becomes valuable, suggestive, and profitable in many ways.

This course presents six subjects, or doctrines, and calls for the use of six different colors:

1. The Natural Man (Green)

This is a logical starting point. We see man as he is by nature—selfish, sinful, and separated from God. All men out of Christ are spiritually "dead in trespasses and sins," ungodly by nature, the "children of wrath," and in need of the miracle of regeneration by the Holy Ghost. It is essential to know *what* men are by nature, what they can and cannot do, and God's estimate of them.

Green is the color of nature. It is the predominating color of the grass and the leaves, the fields and the woods. We are told that "all flesh is as grass" (green) (I Pet. 1:24). Then, too, the unregenerated man is ignorant, dull of comprehension, or "green" concerning spiritual truths and realities. For these reasons we therefore assign *green* to the "Natural Man."

The natural man—the unregenerated man—the man without Christ is traveling to judgment, therefore the next subject in our course is

2. The Judgments of God Against Sin (Brown)

A HOLY God must punish sin. Man is a sinner and deserving of judgment.

The penalties imposed upon sinners for their transgressions are called judgments. "The wages of sin is death" (Rom. 6:23). Severity is an attribute of God's character that must not be overlooked. Jehovah is a God of wrath as well as of love. God has said, "The soul that sinneth, it shall die" (Ezek. 18:4, 20).

Brown is the color assigned to the doctrine of judgments because, in the fall of the year, the grass withers and turns brown and the leaves fall and become brown. As the vegetation of nature is stricken with death, it becomes brown. Thus our use of brown for judgments.

But God has provided a way of escape and the sinner need not come into judgment. Salvation from condemnation has been provided for all through

3. The Sacrifice of Christ (Red)

There is only one way of salvation, the glorious way of the Cross. "Without the shedding of blood is no remission" of sins. Jesus Christ saves sinners, not by the life He lived, not by the example He set, not by the ethical teachings He gave, but by the sacrificial and substitutionary death He died. Christ's *death* is the foundation of Christianity. Red habitually stands for sacrifice and bloodshed. Blood is red. We therefore employ the *red* pencil.

UPON the application of the blood of Christ, by faith, we are born of God's Spirit and enter into a spiritual realm. The Christian life can be efficient and successful only as we appropriate

4. The Doctrine of the Holy Spirit (Blue)

The Holy Spirit is the third Person of the Trinity. He is a heavenly Person. He is God. He is the author of the Word of truth and the revealer of all spiritual truths. A Christian life is a life lived in the power and energy of the Holy Spirit. Only as we yield to the Spirit can He fill us with Himself. Only as we are filled with the Holy Ghost is godly living experienced.

Blue is the heavenly color, the color of the sky. Then, too, we often hear the phrase "true blue." Since blue is the heavenly color and the Spirit is a heavenly Person, and since He is the revealer of all spiritual truth, we use the *blue* pencil to underline the references to the person and work of the Spirit.

As one dedicates himself to Christian living he realizes that he is in a realm of conflict. This is true because of the reality and hostility of Satan who opposes and seeks to defeat the children of God. To be informed and forewarned

(Continued on page 619)

Christian Courtesy, Courage, and Conquest

By REV. W. E. PIETSCH, D.D., Grand Rapids, Mich.

WE MAY know I Corinthians 13 theoretically, but do we manifest this real Christian love in all departments of our life? Genuine Christian love is not flattery. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).

There are three definite Christian virtues which should characterize all Christians who desire to honor their Lord and Saviour—Christian courtesy, Christian courage, and Christian conquest. Christian courtesy and Christian courage should be equally divided, and when they are, we have a balanced Christian life which will produce Christian conquest, or victory. When we honestly desire to honor the Lord Jesus Christ and seek to do His will unselfishly, the Holy Spirit of God who dwells within our bodies will make the Lord increasingly precious to us, and all decisions we make will be to honor Him. How sad to discover that many of our decisions are made with a selfish motive which produces jealousy, pride, and an arrogant spirit which befog our testimony for Christ. Religious activity is no sign of spiritual development. Obedience to the Word of God is more pleasing to the Lord than fleshly service.

NOTE carefully Philippians 3:20-4:19. The apostle Paul, who perhaps was the greatest Christian the world has ever seen, exemplifies Christian courtesy with Christian courage. Paul had a very unpleasant task to perform at the assembly at Philippi. Two sisters were quarreling. But before he performed the operation of correcting this fleshly condition, he used a Christian anesthetic. He said some very kind and gracious things, which to a large degree removed the fight and rebellion from the hearts of these two women. Paul used 50 per cent courtesy and 50 per cent courage. Frequently we hinder the cause of Christ by doing the right things in the wrong way. Many of the methods and much of the fleshly conduct of God's people have retarded and discounted the fundamental cause. Many times we do not suffer for the truth as much as we suffer for lack of sanctified common sense.

When God corrected the seven churches in Asia Minor (Rev. 2, 3), He first said good things about them before He brought their faults before them. It would be wise to follow that example.

It would do us all good to take an inventory of our lives, to investigate whether we have 50 per cent courtesy and 50 per cent courage. When courtesy gets beyond 50 per cent it becomes a nuisance and fails in its God-given purpose. There are many who are so cour-

teous that they fail to witness for Christ, they fail to protest against modernism and its allied evils. As false cults multiply, the forces of darkness increase, and modern education and religion are being used of Satan to dishonor our blessed Lord and Saviour, we need a balanced Christian life and a Christian courtesy which will commend itself even to the enemy.

With a 50 per cent Christian courtesy we can go forward with Christian courage. When we take a stand for God's truth, those who know us will immediately recognize that we are standing for a conviction, for our Christian courtesy has won the confidence of the people to whom we are seeking to minister. When we have so much courage that we antagonize and get people set against us, it is hard to win them for the Lord. We fully recognize that truth is always an antagonist to error, but let us not deceive ourselves by the conceited idea that our faithfulness to Christ is to be counted by the number of enemies we have. When our courage runs beyond 50 per cent, we are liable to undo the good we are seeking to accomplish for lack of courtesy.

We must never forget that all of God's children are precious in His sight. Although they may be entangled in ecclesiastical corruption, yet they belong to Christ and are to be raptured with all believers at the Lord's coming. We know that our Lord is going to spue the Laodicean church out of His mouth, but let us remember He has not done so as yet, and let us not exhibit so much courage that we get ahead of the Lord in trying to spue it out before He does.

WE NEED courage to act on God-given truth. Merely an intellectual knowledge of the truth is not sufficient. God desires explicit obedience to His will revealed through His Word. Many Christians can trace their spiritual declension to lack of courage in obeying God when He revealed the light. Let us also remember that God has been exceedingly patient with us, therefore let us exhibit this patience with our brethren. If they are going in the right direction, we can rejoice. They may not be making the progress we think they should, yet whenever we see a desire to honor Christ in any of His children, we should rejoice. David fellowshiped with Jonathan, and even after the death of Jonathan he showed kindness to Mephibosheth for Jonathan's sake. This certainly was Christian courtesy and courage combined, which produces a balanced Christian life.

A Christian who has a balance of Christian courtesy and courage should have Christian victory. What we are in

a crisis manifests our spiritual growth. Our living day by day in the commonplace things of life, manifests what kind of a Christian we really are. There can be a religious veneer in our public life which is removed in the home life. We are to grow in grace as well as in the knowledge of our Lord Jesus Christ. We frequently have an alibi for our defeats, attributing them to our human weaknesses and product of the old nature. But there is victory in Christ! We can live above the defeats of the flesh.

MANY fundamentalists have shunned Christian holiness because of the teaching of the eradication of the old nature, which is contrary to the Word of God. There is a balance which all Christians should strive to attain. Every Christian has two natures and will continue with these two natures until the rapture or death overtakes. We frequently have trouble with the old nature because we fertilize it instead of reckoning it as dead and claiming victory in Christ. If we neglect our prayer life and the study of the Word of God and disobey the Word as the Spirit reveals the light, we are bound to have spiritual declension. But Christian victory is our privilege in Christ. The apostle Paul said, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). "Godliness with contentment is great gain" (I Tim. 6:6). When we can see other Christians being used of God and speak well of them, we are on the road to Christian conquest.

Let us examine ourselves to see if we have Christian courtesy, courage, and conquest in their proper proportion.

Editorials

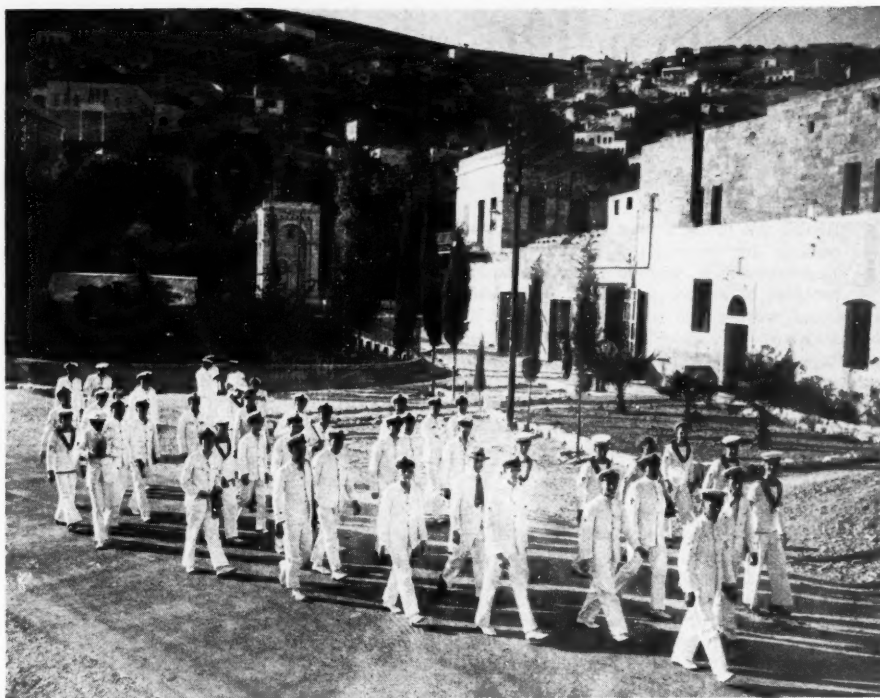
(Continued from page 592)

diamonds and pearls under his dishonest but apparently magic touch.

Are we developing a nation of people without honor and devoid of virtue? Perhaps the saddest phase of it all is the general idea that our ills are all economic and that a return of prosperity would be a cure-all. But in the present condition of national character, prosperity would only mean more money to steal. Trusted officials, members of the judiciary, and subway crowds—oh, the shame of it!

Many of the devices of the ruling party are merely face saving and many of the plans of the opposition partake of the nature of face lifting. But our country needs a major operation. And it is a moral operation. We need a clean heart and a right spirit. The whole collapse is in the realm of character and it is rooted in rebellion against God. Once more we say, "Let's go back to the Bible."

B RITISH sailors from
H.M.S. *Valiant*
touring Nazareth
after standing by
during recent Arab strike.



© Keystone

MOSQUE of Omar, Jerusalem, known also as the Dome of the Rock, second only to Mecca as a holy place of the Mohammedan world. This dome covers what is supposed to be the original "rock of sacrifice." The building stands on the site of Solomon's temple. This mosque's intricate and amazingly beautiful mosaics are studded with rubies, sapphires, jade and other precious stones, which accounts partly for the tremendous value placed upon this famous building, estimated at twenty millions of dollars. At the left in foreground is a native watercarrier with a goatskin filled with water from a cistern on the temple grounds.



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July, 1939

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An Unsalaries Ministry

By REV. W. J. MOSIER, Demarest, N. J.

THERE are many apparently good reasons for a salaried ministry. The minister is relieved from the problem of support and left free for spiritual work. The people who pay the salary are more prompt and generous when a stated salary is promised. However, despite these and other favorable considerations, we think that there is "a more excellent way." We suggest a few reasons in favor of an unsalaried ministry.

A pastor without a fixed salary makes a special appeal to *the people of the world*. He has a silent but forceful answer to the charge that "the loudest call is in the direction of the biggest salary." Doubtless this accusation is often made without reason, and sometimes the facts have plainly contradicted it, but all are agreed that too often the larger salary plays an important part in the minister's decision. Voluntary support would remove this stumbling block.

Again, every pastor has met with this sentiment, expressed or implied, when urging people to attend church services or to accept Christ as Saviour, "This is your business, your profession, your living." It is a most effective answer to be able to say, "I am called of God to preach the gospel, but I am not a hired servant. I give myself to His service and He supplies my needs in His own way." True, the minister may be obliged to economize and to readjust his method of living in some ways, but this also will have a beneficent effect upon the people of the world. They are quick to discern whether the minister is living after the pattern of his Master.

Again, voluntary support has a good influence upon the church. The pastor's example of self-denial and faith is largely lost when his people, especially the poorer members, feel that he has no need for economy in dress, furniture, periodicals, travel, and recreation as well as in the daily necessities of life. The poor are perplexed when they see their pastor living in comparative luxury while they lack the bare necessities. A settled salary may be small enough to keep a minister poor and humble and it often is, but the principle of faith which he preaches in everything else is lacking regarding his daily bread, and therefore his most practical testimony is lost. Besides, we do not assert that a starvation existence is an ideal

one. This too, is a testimony against God, as much perhaps as a life of luxury and extravagance. But when God regulates the pastor's income, each extreme is avoided. His ways are perfect. Trusting his heavenly Father for the supply of all his needs, the worker is sure to be supplied but not over-supplied. Then his life is a constant proof of the Father's tender and bountiful care, but not a stumbling stone of inconsistency.

As to the objection that the people will not give as liberally without a regular contract with their pastor, it is enough to say that the Lord loves a cheerful giver. If His people are not willing to support those who minister to them in spiritual things without being legally compelled to do so, it is likely that their gifts are largely discounted by Him who sits over against the treasury. Furthermore, if the gospel plainly preached does not have sufficient effect upon the people to make them good voluntary givers, then the minister ought to tarry for a new endowment or else give up all confidence in his message and leave the preaching of the gospel to those who believe in its living power.

A church should not be taxed by the minister for a greater amount than it is able to pay, or for more than it can give willingly and cheerfully as unto the

Lord. The consecrated minister is sure to get this without a stipulated salary contract. More than this cannot be a blessing to either pastor or people.

Once more, *the system of voluntary support is good for the minister himself*. It throws him upon his own faith and ability. If he trusts the Lord, he is sure of a good living and he is quite sure to get no more than he deserves. If this be true, he is relieved of all responsibility from false charges. The pastor who knows that his living depends upon his own faith and faithfulness, is much more likely to live where he can pray the prayer of faith and to be faithful in all things than when his temporal support is perfectly secured by contract. His income may serve as a barometer of his piety. Voluntary support leads to entire consecration, and entire consecration makes support perfectly possible. When daily bread comes literally and directly from God, it is exceedingly precious and there is no leaven in it to tempt the messenger from delivering his whole message. When the minister is under contract to preach for a certain salary, there is the temptation to preach the kind of sermons the people want.

Finally, an unsalaried ministry is *pleasing to God*.

The Word of God is our authority. We find no precept or example in the Scriptures in favor of a salaried ministry. To imagine any of the first apostles,

or Paul, or any of the elders whom he appointed in the various churches, receiving a stated amount annually for their services, would be to mar a beautiful picture of courage and consecration, faith and love, hospitality, and mutual burden-bearing.

God's seal upon the marvelous ministry of George Müller, J. Hudson Taylor, A. B. Simpson, and D. L. Moody is another argument in favor of an unsalaried ministry.

PAUL and Barnabas "hazarded their lives for the name of the Lord Jesus Christ." Blessed risk! Blessed venture! How safe, how fruitful, how satisfactory, how challenging! May many be called to the same adventure of faith, and may they become the faithful and honored pastors of humble churches of regenerated, separated, Spirit-filled people who are fired with evangelistic and missionary zeal, and who are learning to give cheerfully and generously, to pray effectually, and to witness with power!

Moody Monthly

Songs in the Night

Job 35:10

By REV. S. G. BRONDSEMA, Muskegon Heights, Mich.

Songs in the night—and the night is so long,
Sorrow so heavy, temptation so strong;
Oh, 'tis so hard oft to sing in the light,
But how much harder the song in the night.

Songs in the night—when rejoicing is fled,
Due to dark fears and misgivings and dread;
Pain of the body and grief of the soul,
Life's ship adrift, and without firm control.

Songs in the night—when you sit all alone,
Friends all departed, and dear ones now gone;
In utter loneliness—how sad the plight!
Who then can ask of us songs in the night!

Songs in the night—ah, such songs the Lord gives,
He the great Comforter who ever lives.
Though dark without, He sheds wonderful light,
Thus making possible songs in the night!

The First One Hundred Books

for the

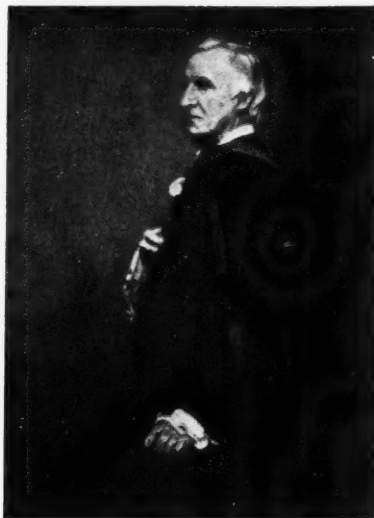
Bible Student's Library

Fourth in the Series

By REV. WILBUR M. SMITH, D.D., Chicago, Ill.

WHAT general commentary on all the Scriptures do you recommend?" I am asked again and again. Of course, this depends upon how much money one wants to spend, and how much time one intends to devote to Bible study. No Bible commentary is perfect, and every good Bible commentary has virtues which another, equally good in other ways, does not possess.¹ First, however, personally, I feel that ministers at least ought to own that monumental *"Commentary on the Holy Scriptures: Critical, Doctrinal and Homiletical"*, edited by Dr. John Peter Lange, with the assistance of a number of distinguished European biblical scholars. The best edition is the one issued from 1868 to 1880, edited by Dr. Philip Schaff, assisted by a number of American biblical scholars (sixth edition revised, New York, Scribner's, 1913, bound in 24 volumes; the last volume of the Old Testament section is devoted to the Apocrypha, o.p.).

A FEW of these volumes are not of the highest order, but most of them are distinctly superior contributions to biblical scholarship, and some of them are unrivaled in the richness of their material, e.g., the volume on Genesis, by Lange himself, with the scholarly, elabo-



Alexander Whyte (1836-1921) for years the distinguished minister of Free St. George's (Presbyterian), Edinburgh, and one of the greatest preachers of the nineteenth century. Whyte had a vast knowledge of the world's great literature; he had a profound understanding of human nature, and a glorious passion for exalting the grace of God. His six volumes of Bible characters contain some of the most penetrating studies of Bible characters ever penned, powerful, moving, convicting, exhorting. There is no one to compare with him anywhere in the English world today. Do you know this man's writings?

rate footnotes, and additions by Prof. Taylor Lewis, one of the best biblical scholars of the latter part of the nineteenth century. The commentaries on Matthew and John, both by Lange, are also especially good, enriched by the footnotes by Dr. Philip Schaff, the general editor. There are other volumes of a very high order. If a person has this work in his library, he can always be sure of finding at least some help on every passage in the Bible.²

¹One smiles to read these words of Schaff written in 1857: "To a translator he (Lange) offers unsurmountable difficulties, and it is not likely that any of his books will become familiar to English readers" (Philip Schaff: *Germany; its Universities, Theology, and Religion*, Philadelphia, 1857, p. 383), when it is recalled that it was Schaff himself who became the editor of the English edition of Lange's great commentary, and the translator of the valuable volume on the Gospel of Matthew. In the Preface to this volume, Schaff wrote a brief sketch of Lange's life, in which he said: "Dr. Lange is undoubtedly one of the ablest and purest divines that Germany ever produced. He is a man of rare genius and varied culture, sanctified by deep piety, and devoted to the service of Christ. Personally, he is a most amiable Christian gentleman, genial, affectionate, unassuming, simple, and unblemished in all the relations of life. He combines an unusual variety of gifts, and excels as a theologian, philosopher, poet, and preacher."

A WORK not so well known, generally called *"The Bible Commentary"*, has a very cumbersome title, *The Holy Bible According to the Authorized Version (A.D., 1611), with an Explanation and Critical Commentary and a Revision of the Translation by Bishops and Other Clergy of the Anglican Church*. The editor of this important work was T. C. Cooke, the Canon of Exeter. (In America this set was brought out by Scribner's, New York, 1890, 10 vols. o.p.) Each volume differs in length, from the smallest, covering the first three Gospels (520 pages), to the largest one, covering the Pentateuch (940 pages). The work is conservative throughout; almost all of its material will be found of real value to the minister and expositor (which cannot be said about some of the tedious pages in Lange, and the rather heterogeneous mass of homiletical suggestions which Lange thought he should insert), and, in addition, most of the bibliographical references are to works in our language, whereas the Lange work primarily emphasized German literature (though extensive lists of English works have been added by the various editors).

ONE is continually surprised, in looking through this commentary, to come upon introductory material of the greatest value. Thus, in the extensive Introduction to the book of Revelation (ninety pages), there is a very helpful and scholarly discussion of the numbers of the book of Daniel and the book of the Revelation, extending over some fifteen pages. A full section in the same Introduction is devoted to "The Interpretation of the Revelation," followed by a good outline of "The Doctrine of the Revelation." Of all the volumes in this series, I am best acquainted with that on Daniel, and I must say that I have found some of the pages in this commentary superior to all other pages expounding the same theme in some twenty other commentaries.

Another work, now out of print, not quite as full as the two we have just been speaking of, but very satisfactory for all Bible students, well-arranged, quite conservative, printed in excellent type, and splendidly bound, is *"The Bible Commentary for English Readers"*, edited by Dr. Charles John Ellicott, Bishop of Gloucester. (The original edition was published in London, 1877-1884; the American edition was brought out by E. P. Dutton and Company, but

²The one hundred titles, making up what we have called "The First One Hundred Books for the Bible Student's Library," are indicated by an asterisk.

³There is a very interesting article "Commentaries," by Dr. James Orr, in the *International Standard Bible Encyclopedia* (Vol. II, 680-685), in which a great number of commentaries are referred to, in different languages, most of them followed with brief but judicious comments.

Since compiling this list I have discovered two articles by Henry Bond, "The Best Bible Commentaries," in the *Expository Times* (Vol. XIV, 151-155, 203-205); also an article, "My Most Useful Books," by Principal Elmer Harding, of St. Aidan's College, in the *Expository Times* (Vol. III, 1892, 202-205). This list is devoted entirely to books about the New Testament, and I was delighted to find that many of the books which I have included in my own compilation are named in Principal Harding's article.

Some years ago, an interesting number of articles appeared in the *Homiletic Review* regarding books for ministers' libraries, which I came upon accidentally after this series of articles had been completed, but I take the liberty of listing them in this footnote: Vol. XI, February, 1886, 112-113, Lyman Abbott, "Books for the Clergyman's Library"; March, 1886, 209-212, J. M. Buckley, "Books Which Should Be in the Library of Every Minister." I was interested in discovering that the last volume given by Dr. Buckley is the now almost never heard of work by Millington, which is referred to at the end of this series of articles. Vol. XV, April, 1888, 297-305, Nathan E. Wood, "The Minister's Study." In Vol. XIX, January, 1890, 12-19, is an article by J. O. Murray, then Dean of Princeton College, on "How to Form a Minister's Library," to which is appended brief lists of important books by President Patton, Dr. McCosh, Prof. William H. Green, Prof. Charles W. Hodge, and Dr. George P. Fisher. In the same volume, January, 1890, 518-519, Prof. B. B. Warfield gives a supplementary list.

carries no date; 8 vols., of about 600 pages each 11 x 7½ inches.) Dr. Elliott was a great scholar himself, and he secured the services of a number of other fine Bible authorities in his day to produce this work. It will always be found helpful.

Many recommend the *Commentary, Critical and Explanatory, on the Old Testament and the New Testament*, by Robert Jamieson, A. P. Faussett, and David Brown, generally referred to as the "Jamieson, Faussett, and Brown Commentary." This originally appeared in London in 1871, and it has been reprinted in many different editions since. Recently the Zondervan Publishing House, Grand Rapids, Mich., has brought out this entire work, in one volume of 1,347 pages, retailing at the very reasonable price of \$4.95

IF ONE is devoting his life to preaching, then he certainly ought to have in his library that wonderful work by Dr. Alexander Maclaren of Manchester, **Expositions of Holy Scripture*, which has appeared in various editions, the best one being that put out by Hodder and Stoughton, bound in twenty-five uniform volumes. The late Sir William Robertson Nicoll says of Maclaren:

"In public his whole business was to expound the Word of God. All the wisdom of the world was to him contained in the Bible, but his business was to apply the Bible to life, and he read very widely in general literature. He was a close student of history and was not ignorant of science. He studied the living book of humanity. His whole effort was to bring Bible truth into effective contact with the human heart. . . . He was clearly a man of genius. So long as preachers care to teach from the Scriptures, they will find their best guide and help in him. It is difficult to believe that his *Expositions of the Bible* will be superseded. Will there ever again be such a combination of spiritual insight, scholarship, passion, style, and keen intellectual power? We shall not see his like again. The generations to come will care little or nothing for our sermons for the times, but they will listen to the sweet, clear voice of the man who preached to the end of Gilead, and Beulah and the Gates of Day."

Maclaren has been at my side now for nearly twenty years. (This work is now being published by Eerdmans, 17 vols., \$15.00. Very reasonable.)

The man who is devoting his life to expounding the Scriptures will also want the famous **People's Bible*, by Joseph Parker, the great minister of the City Temple, London. This work was published some years ago (without date) in this country in twenty-eight volumes, the last volume being entirely an index volume. It is for the most part a collection of the expositions which Dr. Parker gave in London. There is no work quite like it. Some of its pages scintillate with brilliance, and at times the speaker soars into the very heights of inspired oratory, pressing home with tremendous power and effectiveness, some



John Edie (1810-1876) for forty-three years professor of Biblical Literature in the Divinity College of the United Presbyterian Church of Scotland, in Glasgow. Edie was one of the outstanding exegetical scholars of his day, a member of the New Testament Revision Committee, whose commentaries on the Greek text of five of Paul's epistles (*Ephesians*, 1854; *Colossians*, 1856; *Philippians*, 1859; *Galatians*, 1869; and *1 Thessalonians*, 1877), are rich mines of learning, hallowed with true piety.

mighty truth that has been burning in his heart for weeks.

Let me call attention to three verdicts concerning this work and the author of it. Spurgeon said of Parker, "He condenses wonderfully, and throws a splendor of diction over all that he pours forth. He seems to say all that can be said on a passage. One is struck with his singular ability and special originality. He is a man of genius. His track is his own, and the jewels which he lets fall are from his own caskets; this will give a permanent value to his works, when the productions of copyists will be forgotten." Dr. Marcus Dods, an altogether different type from Spurgeon, said, before the work was even finished, "The book is wholly and from the root Dr. Parker's own. Not an echo of any former commentary is to be heard in it. 'Genius,' said John Foster, 'is the gift of lighting one's own fire.' Dr. Parker is self-kindling."

BEST of all, let me call the reader's attention to something which probably very few of this generation have seen, a tribute to this monumental work by no less a person than Dwight L. Moody, but from the pen of Joseph Parker himself. The following quotation is rather extended, but I think all the readers of the MONTHLY will be grateful for having it brought to their attention. They are Parker's own words, spoken on the Sunday morning after the death of Mr. Moody, to his audience in City Temple.

"The Christian pulpit has suffered a severe loss within the last few days by the withdrawal from these gray scenes of time of Dwight Lyman

Moody, known to all the Christian Church as a devoted, faithful, and successful evangelist. Mr. Moody was a strong, capable man. Like a wise man, he knew his limitations, and he worked within them; he never wanted to be somebody else, it was enough that he knew his talent, whether one or two or five, and with wholeheartedness he gave himself to the highest of all work.

"There was a time when I was slightly disinclined to have much commerce or communion with Mr. Moody, because I feared he was a man with only one set of sympathies. When I met him in his own house in America that feeling was instantaneously and completely dissipated. I found he was a big man, a man of wide views and wide sympathies, and that he only needed more light to enter thoroughly into his privileges. He was pre-eminently, within his own limits, a preacher. Do not be misled by the word preacher, because it admits of several definitions, or, perhaps, many definitions have been unduly thrust upon it. I could not imagine Mr. Moody taking out of his satchel or pocket an elaborate essay which he was going to read to a stupefied and bewildered audience. He spoke right out of his heart, and grammar had sometimes to take care of itself, and logic had sometimes to get out of the way. But it was the gospel Mr. Moody preached—a living, comprehensive, divine, everlasting gospel. What is that gospel but a great welcome to the human heart to come to the living Christ and receive the assurances of pardon and growth and happiest destiny.

HAVING a little feeling of hesitation as to whether he and I lived under the same firmament so far as theological views were concerned, I did not hasten to his house. Feeling that I was loitering by the way, he came to fetch me; that was extremely and beautifully Moody-like. He had a good deal of the disciplinarian and even of the soldier in his constitution. So he came to the hotel, about a mile away from his house, and said I must come at once. We all went with him. It was a simple, homely, comfortable, farm-like home on the hillside, a room on the right hand and a room on the left, and both the rooms and the passage included, some of us could put into one of our London houses. Mr. Moody beckoned me into a little room which he called his study, and taking two books out of his shelves he said, 'Look at these.' I looked at them. 'Open them,' he said. I opened them, and I found marks, notes, special indications of careful perusal; little sentences were marked that I should have thought Mr. Moody would have never noticed. And then said he to me, putting back these two volumes of *The People's Bible* into his shelves, 'I never travel without these. They have done more for me than any other books of the kind I ever read.' After that I could not suspect him of any tendency toward narrowness or exclusiveness, because I know that in *The People's Bible* there is room for everybody who is earnest in spirit and lovingly waiting for the consolation of Israel.

"From that moment I knew more of the man. I examined some of his work. I was taken down to his great

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school, almost a university in outline. When I considered what he had been doing along those lines, I could but thank God for the man and his service. He brought some thirty or forty of his girls to sing for us at his front door, and when they were singing 'We shall know each other better when the mists have rolled away,' the tune sort of limped, and he said, 'Girls! sing up, or Dr. Parker will think you are frightened of him.' Then they all sang like so many birds, and it was a scene my wife and myself never could forget. A few days ago we heard that Mr. Moody was dead; I remembered that sunny afternoon, I remembered that he alone of the little company was not the only one who was dead, in the little human sense of the term. My wife was fond of his ministry, nor was she the less fond of some of his, shall we say, less conventional ways of doing things. Not knowing who she was, at one great London meeting he seized her by the arm and said, 'Are you for Christ?' and she was once at a great Salvation Army meeting, and something of the same kind occurred. A sweet little Salvationist came and said to her, 'Are you saved?' and she said, 'No, but I am being saved'—the true grammar and the true theology. May God raise up many men like Mr. Moody, strong, simple, unselfish men, who will teach us how to make the best of our time, and to be ready when the Lord comes!"³

LAST of all, of course, a word about Matthew Henry's famous *Exposition of the Old and New Testaments*. In many ways he is the commentator of all commentators, and from his pages more ministers have derived material for sermons than from any other similar work published in our language. I have probably impoverished my own soul and mind by not reading more extensively in this great work, but I must confess that in the last twenty years I probably have not read fifty pages of Matthew Henry. He lived at a time when the historical investigation of the Scriptures had hardly begun. He, of course, was not acquainted with the results of biblical archaeology, and he was not interested in historical backgrounds. His commentary is distinctly devotional, and in this realm it will remain in the very first class as long as the Church of Christ is on the earth. Spurgeon used it continuously. If it would help me to preach like Spurgeon, I would read in it for hours every day. However, I cannot with fairness insist that Bible students should certainly have on their shelves any work which I myself have not found more or less indispensable. There are so many editions of Matthew Henry that I refrain from noting any one. The work originally appeared in five volumes, London, 1708-1710, though Matthew Henry himself lived to

complete it only as far as the end of the book of the Acts. Whitefield read the work through four times, the last time on his knees.⁴

Every minister ought to have in his library Spurgeon's famous, helpful, and

"I have in my library a book, very precious to me, published in London in 1716, with the following title, '*An Account of the Life and Death of Mr. Matthew Henry, Minister of the Gospel at Hackney, Chapters Collected Out of His Own Papers, and Faithfully Published by W.T.*'" (This refers to Mr. W. Tong.) I thought perhaps some of my readers would be encouraged and sanctified by reading three paragraphs from different parts of Matthew Henry's diary. It seems that at the close of each year he made a careful summary of his work, and life, and spiritual advance during the year just closed, as well as his hopes and longings for the year then about to begin.

In 1703, when forty-two years of age (he died at the age of fifty-two) he wrote: "In fixedness of thought, a rigid desolatoriness, some speak of time well spent in thinking, but I think that in respect to speaking, reading, or writing, my thinking doth not turn to important account, though I have had comfort in some broken good thoughts, yet I can seldom fix my heart to a chain of them; oh, that the thought of my heart may be forgiven."

In 1705 he wrote: "I know this is the will of God, even my sanctification; Lord, grant that this year I may be more holy, and walk more closely than ever, in all holy conversation. I earnestly desire to be filled with holy thoughts, to be carried out in holy actions, determined with holy ambition and intentions, and governed in all my words and actions by holy principles. Oh, that a golden thread of holiness may run through the whole web of this year."

In 1711, three years before his death, among other things, he said, "What work I have to do for Thee this year, O my God, I depend upon Thy grace thoroughly to furnish me for it, and to work all my works in me; particularly to assist me in the great work of my *Expositions* that I may write nothing that is frivolous or foreign, nothing that is foolish or flat, that may give just offense, or lead into many mistakes; but that all may be clear, and pertinent, and affecting; that I may find out genuine expositions, useful observations, profitable matter, and acceptable words, if it please God to spare me to go on with it."

If one has an idea that a man who could write such wonderful *Expositions* as Matthew Henry, and who had such a profound knowledge of the Word and such longings for holiness as his diary reveals, could be without discouragement and know only the greatest success in his work, let him read this sentence, written when he was forty-nine years of age: "Though the people at Chester are a most loving people, and many of them have had, and have an exceeding value for me and my ministry, yet I have not been without my discouragements there, and those such as have tempted me to think my work in that place has been in a great measure done; many that have been catechized with us, and many that have been long communicants with us, have left us, and very few have been added to us."

fascinating work, *Commenting and Commentators*, a series of lectures which he gave to the students of the Pastors College in London, in which is to be found an extended list of biblical commentaries and expositions (London, New York, 1876). In this work Spurgeon refers to 1,439 different titles with comments on most of them.

SOME years ago the Oxford University Press published first in parts, and then complete in one large volume of over 2,100 pages, a work known as *The Companion Bible*. This carries a subtitle, *Being the Authorized Version of 1611, with the Structures and Notes, Critical, Explanatory, and Suggestive, and with One Hundred Ninety-eight Appendices*. While the title page carries the name of no man, it is generally understood that this work was done by that indefatigable Bible student, E. W. Bullinger, whose other writings have given birth to what we know today as Bullingerism, a very serious misinterpretation of the place and importance of the teachings of many chapters in the New Testament as they relate to present Christian life and conduct. The innumerable thousands of comments on the text itself will almost always be found to be too brief to be deemed satisfactory. The details of sentence structure will be found too fanciful to be used in the teaching of any class, however correct most of them might be. But still the book has infinite value because of the remarkable series of appendices, filling some 227 pages at the end of the volume. Here we find a chronological chart of all the principal eras of Bible history; a very interesting appendix on "Genesis Finds Its Complement in the Apocalypse"; a famous discussion of the words used for wine in the Bible; a table of weights and measures; a list of the sieges of Jerusalem; a list of parallel passages in the

historical books of the Old Testament; a harmony of the Ezra-Nehemiah histories; the chronological order of the prophets; the evidences for the authorship of the book of Isaiah; quotations from and allusions to Isaiah in the New Testament; a discussion of all the time periods in the book of Daniel; the diversity and unity of the four Gospels; the synonymous words for "preach," "man," "sin," "light," "pray," "love," "worship," "life," "power," etc., etc.; a chronology of the book of Acts, etc., etc. Material will be found in this book which is not easily available in any other volume of which I know. It is the fruit of a lifetime of exhaustive study of the Holy Scriptures. (Oxford University Press. \$10.00.)

You do not need more of God so much as that God needs more of you. He would possess you so that you may possess your possessions.—Col. F. J. Miles, England.

Precious Portions

II Timothy 3:16, 17

By MRS. CHARLES F. REITZEL, Altoona, Pa.

There are many precious portions in God's own Book, His Word,
That bring to us rich blessings, so that often hearts are stirred.
Some portions bring us comfort; others, rest and joy and peace;
While others bring conviction, but we should never cease
In being truly thankful; God's truth, whate'er it be,
Is for our preparation for a blest eternity.
There are portions for God's children, and portions for the lost;
Whoe'er you are, dear reader, 'tis free to you—no cost.
The unsaved need our Saviour, for, lacking Christ within,
They'll always suffer cravings—the pangs of inbred sin.
Let's search for precious portions, just what we need each day;
They're God's own blest provision for us, if we obey.

³Joseph Parker's *The City Temple Pulpit* (Vol. II, London, 1900, pp. 268-270).

Religion in Russia Today

By I. V. NEPRASH, Philadelphia, Pa.

THE general opinion of the masses outside is that the new constitution of Russia has greatly helped the situation, because it promises several important liberties. The writer was in Europe when the document was put into practice. There is no question that it raised great hopes, even in Russia, because some of its expressions breathed great relief to the liberty-starving nation. Those who visited Russia the first half of 1937 and judged the rulers rather superficially by what they saw, brought out rather encouraging reports that the new day was dawning and that even religious freedom was being granted.

Our Lord Jesus commanded us to test everything by its fruit. It takes time to see fruit, but it is worth waiting for, as that is the only safe method to follow. Those who remember this precept know that the new constitution never was published for practice. Its purpose was twofold.

First, communism outside of Russia was losing its grip, or was not progressing fast enough. Too many were talking about defects. It was necessary to change this opinion and pour fresh blood into its cells (local communist organizations). Second, dissatisfaction was growing in Russia and became alarming to the rulers. The liberties of the new constitution were promised to encourage the secret leaders of dissatisfaction to raise their heads above the crowd, to be singled out and destroyed later.

There is no question but that the new constitution was a master stroke, and even the most gullible visitors to Russia have to acknowledge the fact that its publication accomplished both goals for which it was intended. The writer, traveling up and down this land, heard even from Christians that communists "have changed," and that the people in Russia have religious liberty at last. As to the results in Russia, the execution of thousands, which is still going on, is the natural outcome of the original plan.

Using a long yardstick is the best method to evaluate events as a part of history. Such is God's method, and also of every Christian who wants to know not only the events, but also their spiritual meaning, "For the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

One of the cornerstones of communism is its uncompromising, almost supernatural, hatred of God, and all and everything in any way related to Him. This rage knows no limit, and the spirit of it is unchangeable. A high official ex-



© Inter-Continent.
The Family Bible which was presented by the British and Foreign Bible Society to the late Czar and Czarina of Russia on their coronation in May, 1896, is back in the possession of the Society. After the revolution the book disappeared, and for nearly twenty years nothing was heard of it. It was discovered in a second hand book store in London. It is bound in fine leather, and decorated with cover pieces and clasps of solid gold.

pressed it clearly in a recent government publication:

"We fought against religion, we fight now, and will fight until it completely disappears from the consciousness of the people."

This axiom of communism is as unchangeable as two times two is four, or any other axiom of mathematics. Woe to any real communist who dares to deviate from it. Any form and method is permissible and even recommended by their high priests to accomplish the de-

sired end. The wolf puts on sheep's clothing, and even uses sheep's words, as did Mr. Yaroslavsky recently (president of the Society of Godless in Russia—not a Russian by birth). The word "consciousness" in the above quotation breathes hell. Religion must be eradicated not only from practice, but even thinking about God must be regarded as criminal.

Such godlessness makes communism not only a Russian problem, but a world challenge to all Christians everywhere. The Holy Book speaks clearly of the unity of Christ's body, concerning which Paul declares, "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (I Cor. 12:26). Herein lies the spiritual meaning of the religious situation in Russia.

If being a Christian is objectionable, the spreading of Christianity is an unpardonable sin under communist rule; hence the suffering of preachers, who are regarded and called officially, "the parasites of the people." The writer was born in Russia, schooled there, taught, preached, edited a magazine, and since the beginning of communist rule, some twenty years ago, has studied its practice, and yet he feels baffled when trying to describe the hatred expressed by the rulers against those who dare to be stubborn by persisting not only in their beliefs, but also spreading them, in spite of all the decrees, threats, and punishments.

(Continued on page 609)



Courtesy Russian Missionary Service
Moody Monthly

A Quest for Souls in the Forgotten Places

By REV. HOMER STANLEY MORGAN, New York, N.Y.

SOMEONE has said that if the United States keeps on as at present, the time will come when missionaries will be coming from China or some other foreign land to evangelize us. Whether that will be true or not, we do know that there is a tremendous need of missionary work right here in our own land. Perhaps few realize that there are many thousands of churchless communities in our country. Hundreds, if not thousands, of good-sized villages, towns, and even small cities have churches, but are without a real witness for Christ, and with no one that is seeking to win the lost to Christ. Surely we need missionaries with a real, vital, evangelistic message of salvation through the finished work of Christ.

While pastor of one of the old downtown churches of New York City about five years ago, I became greatly burdened for those neglected places. I knew there were ample opportunities for people to hear the gospel in New York City with the many sound evangelistic churches and the many faithful witnesses going out on the street corners with the message of salvation. But how were the backwoods people going to hear the gospel? How were they to hear the way of salvation unless someone went to them? I became greatly exercised about it and felt I must consult with some spiritual leader. I telephoned Dr. Will H. Houghton, then pastor of the Calvary Baptist Church, and told him that I had a great burden upon my heart that I would like to talk over with him. In his friendly way, he said, "Come right over." In a few minutes I was in his study. He, too, became greatly interested, and we got on our knees and prayed concerning it.

A mission was formed, and in 1934 I went out into these fields of endeavor with one helper. I knew the need was great before leaving my pastorate, but not until I was on the field did I learn how appalling this need is. I realized that in a whole life time we could merely touch the fringe of these thousands of communities. Consequently, much prayer was made that God would give us other missionaries. This prayer has been most graciously answered, and while the number of missionaries varies from time to time, we have had as high as ten on the field at one time. Portions of many states have been ministered to and multitudes reached with the gospel. In many places the people were hungry for the gospel, and a real revival resulted and precious souls were won to Christ.

As I look back over those five years I sometimes ask myself the question, "Was it worth-while to leave the church I loved, with a comfortable parsonage and a salary, to live in a trailer and go from place to place?" But when I think of the souls who have found Christ, I say yes, a thousand times.



Permit me to relate a few experiences. Meetings have been held out-of-doors, in homes, schoolhouses, an abandoned chicken house, back room of a store, and now we have a much needed gospel tent.

The first place I visited, gospel services were held out-of-doors in a maple grove in the Catskills. Thirty confessed Christ as Saviour there. We ministered to the people down on the Florida Keys a few months before the terrible hurricane which swept nearly all the inhabitants into eternity. Meetings were held in a home in a settlement way back in a turpentine woods in Florida. The room was crowded night after night, and many professed to accept Christ as Saviour. As a result of those meetings the little old church house in the woods, which had been closed for eight years, was opened and regular services held each Lord's Day.

The people of a logging camp were ministered to in Florida. Here forty confessed Christ as their Saviour, and the people started a Sunday School and a weekly prayer meeting after we left. In a trailer camp in southern Georgia twelve confessed Christ as their Saviour. Some were tourists and some were natives in that section. In the southern part of South Carolina twenty-five or more confessed Christ as Saviour, and a nearby negro orphanage was ministered to at the same time. Seventy-seven of those boys and girls came forward to confess Christ as their Saviour.

Two of our missionaries have had a blessed ministry in Alabama. Besides the many saved in the regular gospel services, seventy-five children came to Christ in one of the schools through the Scripture memory work. Our faithful missionary in the Catskills goes into the jails, the poor-houses, as well as into the backwoods, with the gospel, and is being used to bring many to Christ. Another missionary is working in the neglected places in Nebraska, where many are finding Christ as Saviour.

And so we could go on multiplying the experiences of souls won in convict camps, CCC camps, jails, and other places. In spite of the apostasy of our day, God has put a real hunger for the gospel into the hearts of many of these underprivileged people. These fields are truly white unto harvest.

Greek Word Studies

By Kenneth S. Wuest

GOD'S UNIVERSITY FOR ANGELS

The result of Paul's preaching among the Gentiles was to be that "unto the principalities and powers in the heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). The key to the understanding of this wonderful passage is in the Greek preposition translated "by." *διὰ* (*dia*) shows intermediate agency. It is through the intermediate agency of the Church that the holy angels are to know the manifold wisdom of God. The Church and each saint in the Church is on display before the hosts of angels, so that they may learn some things about God which they never knew before. The angels were in existence before the universe was created, for they shouted for joy when they saw it spring into being.

Recently astronomers have found a distant universe which is two hundred and fifty million light years away from the earth. That is, it takes all that time for a ray of light traveling at the amazing rate of 186,000 miles a second to reach this earth. The universe is therefore over two hundred fifty million years old. The angels are older than that. They have been worshipping God, contemplating His majesty, power, and wisdom for all that time. But in all those millions of years, they have never discovered something that one glance at the Church will reveal, His marvelous love.

The Church is made up of blood-washed sinners saved through faith in Jesus Christ. One look at Calvary is enough to tell the angels that God is love. The angels see God's wonderful grace transforming a sinful human being into a Christlike saint. Angels yet will see in eternity millions and millions of saints, transformed into the image of the One whom they love and worship, the Lord Jesus, the center of the Father's affections. They will see the Son glorified through humanity.

God paints His own picture for the angels on an easel made up of the saved of the human race. We saints are on display before the angelic world. What holy lives we should live. What humility, what love, we should manifest. What a picture of Jesus Christ we should allow the Holy Spirit to produce in and through us. The Church is God's university course for angels.

SAINTS

The word is from *ἁγιάζω* (*hagiazō*), which means "to set apart." It comes from *ἁγίω* which was a pagan Greek word used in a religious sense. The worshiper is set apart to the worship of the god, and thus acquires the character of that god. Believers are set apart by God and worship Him, thus in salvation acquiring in their experience a character like His. As believers realize their exalted standing in Christ as saints of the most high God, they will live that saintly life which befits that position.

Youth Page

Elizabeth Andrews Houghton

CHRISTIAN CONVERSATION

By Newman Watts, Worthing,
Sussex, England

Can you converse with people? You may never be able to address great audiences, but all can influence others, one by one, for Christ, through consecrated conversational gifts. I knew a minister who possessed to a remarkable degree the Celtic fire of oratory. Put him on his feet before a large audience, and he could raise them to a pitch of excitement and enthusiasm in no time. But after it was all over he would rush away in panic lest anyone should want to talk with him.

Jesus, on the other hand, was not enamored of the crowd, but sought out the individual, and by personal conversation won him or her to Himself.

Some of us, when in the company of a comparative stranger or one who is not of our set, are simply tongue-tied. We feel silly. We don't know what to talk about. We cannot give our quota to the conversation, much less lead it and use it for our Lord.

I want to help such by suggesting four simple rules:

1. *Increase and develop your interest in people.* The art of being interesting to people is being interested in people. We often talk of love to our neighbors, but our idea of this commandment is most often too general. It is not specific enough. It is a love which is negative, and really implies a mere absence of hate.

Our lives are too self-enclosed. If we engage in conversation at all, it is self-defensive and unconsciously selfish. We are not really interested in our neighbor's good, except that we wouldn't let him suffer without expressing a neighborly sympathy, nor would we catch sight of him over the garden fence without passing the time of the day with a smile and inquiring about his roses or turnips. The urge to win the soul for Christ, the impulse to seek his highest good, the desire to bring spiritual blessing or moral uplift into his life, is too weak to set free the tongue in helpful conversation.

2. *That leads to the necessity of the sinking of self.* What is it you are afraid of? Why cannot you converse easily? Because you are thinking of the reaction of your words and your manner upon yourself and not their influence on your neighbor. You are afraid of looking silly, of being thought peculiar. You just know you will stutter and that your face will go red, and so on. Your mind is on yourself all the while.

Sink yourself. Realize that what you look like doesn't count. What does a little stuttering matter if you win a soul for Christ? Some people are bound to think you are too pious, too religious. They probably think that now, so you might as well live up to it. If you ever attempt to seek to win any to Christ by

conversation, you are sure to come across some awkward cases. After all, those same people consider you are awkward when you refuse to buy a ten-shilling sweepstake ticket. You mustn't want it all your own way.

It is a pity people can talk about the test match, the newest fashions, the latest court scandal, and the pros and cons of the new prayer book controversy, without the slightest nervousness and with perfect animation; but touch upon the subject of personal religion and they at once freeze into an uncomfortable silence.

The only way to overcome this general obstacle to such conversation is to completely forget and subjugate any self-interest in the passion for the soul of your friend. Sinking self is not enough, however.

3. *There must be the yielding, the giving of self.* The person who cannot talk has the door of his life bolted and barred. Think of all the things stored up in the cupboard of experience. Think of the events you have witnessed, the places you have visited, the books you have read, the stories you have heard, the friends you have known, the subjects you have studied, the experiences you have enjoyed. Recall, relive, and retell them. Bring forth from your mental and experimental storehouse, and let others have the benefit of it. Conversation involves the giving, the yielding of your life and all that it means to you.

People are always interested in life. Why are so many novels and books of biography and travel read? Because people are interested in life. "Oh," but you say, "my life is so ordinary, so prosaic." Don't you believe it. You have forgotten three-quarters of it. It is buried in the coffin of mental laziness.

"But I thought you said we were to forget self," you answer. Yes, forget self-interest, forget your precious ego and its defense; but learn how to give self, how to let others into the joy of your own experiences.

Experiences, however, are not the only things we can give. We have all learned of Christ. We want others to share our knowledge of Him. We want to use the art of conversation to that end. Remember, first of all, experience of the Saviour and His redeeming love is of more value than teaching about Him.

Learn to speak of what Christ is to you, of the help you have found in the reading of the Bible, of attendance at the sanctuary, of the reality of prayer. Share your experience with the Lord.

Learn also to give a reason of the hope that is in you; to speak naturally and confidently of your faith. Never give the impression that you want to propagate your religious views, to get people to join your religious sect. Always keep well in mind the interest in the personal salvation of your friend.

4. In conversation for Christ there must be an *absence of criticism*. You must learn to sink your likes and dislikes, especially in the matter of phraseology. If you are going to boggle over the use of the first slang term a person uses, you will never get far on the road of helpful conversation.

Remember all men and women are fellow sinners. All, including yourself, have their own way of expressing things. All have a different background to life, part or probably most of which is utterly unknown to the rest. All have some human spot which, under the Holy Spirit's influence, is sensitive to divine truth. However much they may or may not believe of the general principles of Christianity, 99 per cent of people respect the person and character of Christ.

To use the art of conversation for Christ, you must be willing to talk with others on the basis of sympathetic, constructive interest in their best desires, to touch the cords of idealism, to get behind the barrier of self-righteousness, to unveil the deep-rooted sense of sinnership and need. And, of course, above all, show by personal testimony and the Word of God how Christ can meet the need, how He can fulfill the soul's best desires and highest aspirations, give solace in suffering, and peace in death. If you do this, you may be assured that the Lord will abundantly bless your efforts.

Miracles

By G. L. SCHANZLIN, Upland, Ind.

The shepherd's staff, a serpent, lo!
Again a staff in Moses' hand;
The leprous hand now white as snow
Again in health and strength will glow
At God's command.

The cryptic fingers on the wall
Write Babylon's last fateful hour;
And what seemed dead and past recall,
The rod of Aaron, out of all,
Bears leaf and flower.

The ass of Balaam sees the line
Sharply dividing life and fate;
A king has dreams of ears and kine,
Joseph no longer needs repine,
The slave of late.

Great Pharaoh gives the magic ring
To Israel's beloved son,
Symbolic of a greater thing,
Prophetic of a greater king
Than Solomon.

By wind and earthquake, bird and gem,
Through miracles' abundant store,
In emblems speaks their God to them
By cross and sword and diadem
For evermore.

Will There Be an Age of Righteousness Ere the Close of Time?

(Continued from page 594)

ness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:16-18). For we read,

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land" (Jer. 33:15).

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

These are but a very few of the passages that declare the same general truth, that ere God closes up the history of this world He will give to man a demonstration of life on earth at its very best—no tempting Devil, no poverty and distress, no wasting sickness and disease, no wickedness and corruption prevailing, death itself practically banished, and the divine authority everywhere established. This it is that God is going to bring to pass in His own time, in accordance with the prophetic Word.

In the face of the scriptures we have noticed, to which scores of others might be added, how can any Bible believer declare that the Millennium is but an idle dream and hopeless of fulfillment?

As to whether this glorious state will be brought about through the preaching of the gospel and thus the world prepared for Christ's postmillennial coming or whether it can be ushered in only by the personal premillennial return of the Lord, is not the question I am attempting to take up in this paper. Most of my readers, I am sure, hold with me that the latter view is correct. All I have been trying to do now is to demonstrate that Scripture does indeed teach that there will be an age of righteousness on this earth before time ends and eternity begins.

Religion in Russia Today

(Continued from page 606)

Not to be accused of spreading any propaganda, we give below extracts from recent publications of the Soviet government, *Antireligioznik* and *Bezbozhnik*.

"Our fight is against the clerics, against organizations of churchmen, a fight against any attempt to increase their influence and secure new positions. Just to register these facts is not sufficient, *the most decisive militant action is needed*" (A-k, No. 12, p. 9).

To accomplish this end, some "crime" must justify it, so we read (B-k, No. 11, p. 3):

"Recently many spies and diversants have been revealed among the servitors of religious cults. A connection was discovered between these spies and the fiercest enemies of the workers—fascists and their agents, the wicked

Trotskyist and Bukharin traitors."

Then a sentence follows that terrifies those who know its meaning and consequences,

"Not all the enemies of the people have been discovered; a part of them have not been uncovered as yet, and continue their traitorous work. There are capitalistic countries which are preparing to war against us, and they send us spies, diversants, and wreckers. The workers must know that under the mask of a minister hides a diversant, spy, wrecker, agent of the Fascist Intelligence Service."

Strange enough, communists were opposed to the czar and his rule, yet they copy his methods. The believers in Russia have made it a rule never to mix with politics, yet they are always accused of political crimes. The old story practiced by ancient Nero, and those like him, continues. If some spy reports the crime of a preacher, it is readily believed, since ministers have been advertised as potential criminals. What an atmosphere! Much grace is needed to bear the pressure of it, to live in such an atmosphere, to continue the precious testimony concerning the blessed Saviour, thus exposing themselves to greater suspicion and still heavier consequences of their "stubbornness" (an official term).

Superficial observers, who use a short yardstick and may have gotten an impression that communists became nice even toward preachers, find the following sentence in A-k, No. 9: "The priest is not a worker, but a parasite, and an obscurantist. He lives by exploiting the remnants of obscurity and ignorance." According to Lenin, a preacher of the living gospel is much more dangerous than the priest of a dead religion, hence the fight against him must be more severe.

Only a complete denunciation of faith may change the attitude of the rulers toward a preacher. In a leading article describing "the marvelous privileges of the new constitution," it is declared that "Stalin's constitution offers the servitors of cults all possibilities to become honest workers, but to attain these, they must cease to befool the brains of the workers, and take up some useful work" (A-k, No. 8, p. 3).

It costs much to be a Christian under communism, and costs much more to be a worker for the Lord. The quotation illustrates also why our fellow believers ask for more earnest prayer on their behalf. May we not fail them, but stand by in this time of physical and spiritual crisis, and thus fulfill the admonition of the Word of God, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). We are glad to say that the Lord's work is not dead in Russia. Miracles of grace are taking place constantly, and the spiritual hunger of the masses is "about ten times greater today than ever before," according to the latest report.

He that asks receives the Gift; he that seeks, finds the Giver; he that knocks, dwells with the Giver.—W. Hoste.

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IN DARKEST AFRICA

"Go to your hut and from now on drink no more beer." Dogo, a half-drunken Kajipagan, lying in the shade of a large silk-cotton tree, looked around sharply to see who had spoken to him, but he saw no one. His mouth dropped open in wonder, and an awed feeling crept over him. Although there was no one anywhere near him, some distance away a drunken play was going on, with shouts and laughter. A short time before he had been in the midst of that beer-drinking crowd—in fact, a leader in it. It was a high day in the village, and native-brewed beer was the center of attraction. There was plenty of it, huge pots full, free to all. After drinking freely Dogo had engaged in rough play, wrestling with another man, and had sprained his foot rather badly. Now he was away from the crowd, resting his foot, in the shade of the huge tree.

Dogo believed in spirits. He, with all the others in the tribe, worshiped spirits, for had they not the power of good and ill? Some of the very beer he had been drinking had been ceremoniously offered—poured out as a drink offering—to the spirits, ere anyone partook of it. Now as he gulped with fear, the voice spoke again with authority the same words, "Dogo, go to your hut and from now on drink no more beer."

Who Had Spoken?

Greatly awed, Dogo crept away to his hut, to lie and wonder who had spoken to him and what was meant. He had never heard of the spirits forbidding beer; in fact, beer drinking and other evils were part of spirit worship. Now he began to wonder about the new religion he had barely heard about and had not understood. He had heard one of the students from the Bible School at Kagoro preaching in the market, and once he had heard *Bature Magani* (Dr. Stirrett) speak in his village. Their message had been about leaving off sin and following some new religion, but he had not fully comprehended their meaning.

The following day Dogo remained in his hut, as his foot was still very painful. His brother's wife noticed his absence, and remembering that he had hurt his

foot, she sent a pot of beer to his hut. Dogo loved beer, like all his tribe, who acquire a taste for it in earliest childhood. But now for a wonder he had no desire for it, and the smell of it made him feel sick, so he called and asked that it be removed. And since that day Dogo has never tasted beer nor desired it.

So God sometimes works with those who have but dim light. We are often amazed at such occurrences among primitive people, but we with our greater light

was beaten until the blood flowed, and he and the little group of believers whom he had led to Christ suffered much for the Lord. The headmen of the village, who were also the leaders in spirit worship, were especially bitter. Our hearts ached for them as for others in similar circumstances, but we urged patience and trust in God, and prayed much for them.

Then something occurred which greatly impressed the people and caused persecution to be less severe. In seeking to discredit the Christians with the Moslem district head and get Dogo into severe trouble, the headmen of the village brought the charge against him of saying in his preaching that the people should not pay taxes—a very serious charge. Dogo had said no such thing, and as the case went on the truth became evident, so that the accusers finally withdrew their charge; that is, all but one man who above all others hated Christianity. The judge dismissed the case and Dogo tried once more to get this man to withdraw his charge, but he rather vehemently reaffirmed it. Dogo turned from him, saying, "I leave you with God." The man died that night for no apparent reason!

Full Surrender

In due time Dogo and some others from his village entered the Kagoro Bible School as students. They have done excellent work for God in their own district, and there is a fine outstation there now.

Thus in Dogo we have a living example of one who has been saved from the uttermost darkness of heathendom to become a herald of the gospel to his own people.—H. A. Kirk, in *The Sudan Witness*.

WITNESSING TO EUROPEAN JEWS

Writing in the *Harvest Field*, Rudolph Miller relates the following:

"As this is being written, the world is rocking in bewilderment. Yesterday there was machine gun and cannon firing going on in and around our city of Mankucus. During the time of heavy cannon firing, I went to visit a Jewish home. To my surprise I found a goodly number of Jewish men who were listening to the radio for the latest news of



A scene in the Pearl River, near Canton, China. The larger boats in foreground are not for navigation, but for permanent residence. The boat dwelling population of South China numbers several millions.

and knowledge of the Word do not require such manifestations.

And Hearing, Believed

Then once again, when his foot was better, God spoke to Dogo audibly, telling him to go to Kagoro, where there was a mission station. He persuaded a few of his companions to accompany him, and arrived at Kagoro on a Sunday morning. The Christians welcomed them and led them into the church. Miss Cocquerel spoke that morning, and Dogo said he wondered how she knew all about him, as she mentioned all the sins and fetishism that were such a part of his life. Then she invited all sinners to come and accept Christ as Saviour. At the close of the service Dogo came to her saying he wanted to become a follower of Christ. But like Paul, to whom the Lord also spoke audibly, Dogo was to be shown how great things he must suffer for Christ.

Being the first in his village to break with fetishism, he met with strong persecution, even unto bonds and stripes. He

the battle that was going on round about us. They were all men learned in the Hebrew as well as in several other languages, including a fair amount of English. They remarked that I was lucky in that I possessed an United States passport. I explained that I had one even better than that—a passport to heaven.

Something More Potent

"As news came in over the radio that Germany had been asked to help the Slovaks, several of the men became frightened, since they belonged to those parts. As the Word of God was opened, all interest in the news was lost and the radio was turned off. The Word of Life was made plain as more young men joined the circle. The Hebrew and English Bibles which I had with me were read with much interest. I had them read for themselves portions showing their lost and undone condition, that they were unable to save themselves, but that God had provided a way of salvation by believing on Jesus Christ as sin-bearer. All were good listeners. All were able to read the original Scripture, and all were most grateful for the Word, yet none made an open profession of faith though practically all of them accepted the doctrine of the triune nature of God, the deity of Christ, the virgin birth, and our Lord's death and resurrection. I had the privilege of witnessing to the group from early afternoon until about eleven o'clock at night."

A LITTLE CHILD SHALL LEAD THEM

It was an exceedingly hot night even for Africa. The missionary sat at her desk; her whole attitude betokened despondency. Was the work at that lonely out-station really worth-while? She wondered.

In spite of all the efforts of the missionaries, many of the natives still resorted to the witch-doctors in times of sickness, frequently with tragic results.

A fine, handsome girl had recently been hopelessly blinded through their treatment. A baby had died from an overdose of medicine. A young mother and her baby might have been saved but for the brutal measures of the witch-doctors, and now little Agrippa was their latest victim.

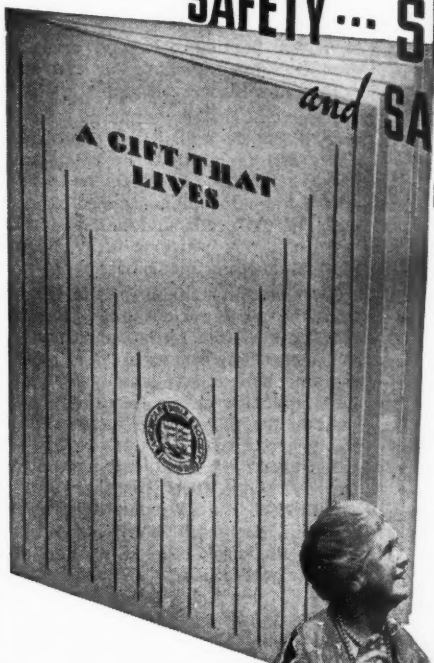
The first time the missionary saw the little boy was in the old schoolroom, with its wall, floor and seats of hardened mud, and its thatched roof. From the rafters hung two large lamps, around which congregated a crowd of moths, mosquitoes, and flying ants.

A tiny hand touched her and a quiet voice said in Zulu, "Please, may I join the night school?"

She looked around and saw a small Zulu boy about seven years of age standing beside her. He was slight and frail, of a light brown color, with large wistful eyes, flat nose, and beautiful white even teeth. He was dressed in a man's ragged coat.

"What is your name?" asked the missionary.

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"My name is Chocolate, but father wishes me to be called Agrippa at school," he replied.

Never was a name more unsuitable, but the child, blissfully unconscious of the oddity of it, smiled happily when his new name was called.

Agrippa attended the night school regularly, braving cold and rain, and even the dread *umkova*, or evil spirit, said to lurk in dark places.

One night it was reported that he was ill, so the missionary went to see him. She found that the witch-doctor had been called. Presently he came; a tall, evil-looking man, dressed in skins, with charms, beads, and bladders around his neck. Wrapped in a filthy rag were his evil-smelling medicines.

After certain mumblings and incantations, he made various incisions in the child's flesh, then forced him to drink a vile concoction composed of a piece of a gramophone record, small portions of a bird, a snake, and a beetle ground to powder and mixed with water. Finally, having received his fee—a cow—the witch-doctor departed, leaving the child in great pain. His treatment was so drastic that in a few hours Agrippa died.

As the missionary thought of Agrippa's death, she asked herself again, "What was the good of it all? Why did Agrippa die?"

Just then a man called to see her. It was Agrippa's father. After greeting her he said, "Since Agrippa died so happy and unafraid, begging me not to grieve for him for he was going to be with the 'Good Shepherd' of whom he had heard in the night school, therefore I and my family have decided to renounce the witch-doctors, and turn to the living God who is able to deliver from all fear."

And the missionary's question was answered.—Kathleen O'Hanlon, in *The South African Pioneer*.

AMONG THE VODOO WORSHIPERS OF HAITI

J. Alfred E. Pearce, of the Haitian Gospel Mission, reports:

"The peasant people, who constitute 75 per cent of the population of Haiti, are Voodoo worshipers. They are enthralled by the belief in the presence of the spirits of their ancestors, which, if unappeased, hover around their former habitation causing sickness and death. To appease these spirits, the head of the family offers in sacrifice, goats, pigs, and fowls; he also builds a hut for the exclusive use of the evil spirits. In the hut he places a bed, a table, a chair, a looking glass, etc. On the table is a white cloth, a plate, a knife and fork, a drinking glass, and one or more bottles of cola, and also some cooked food. The walls of the hut are decorated with the images and pictures of various saints of the Roman Catholic Church. Only the *chevel*—that is to say, the person who is possessed by the spirits—is permitted in the hut. He replaces the food eaten (?) by the spirits and keeps the hut clean. It is a certain proof of conversion when the owner of one of these spirit

abodes opens it up and permits it to be used for domestic purposes. Recently one of our evangelists reported the conversion of the owner of one of these spirit huts. He was invited to lodge in the hut and to sleep in the bed formerly occupied by the evil spirit, which he did.

AND YET

"On Friday, March 31, we called the members of the mission church together to examine a large number of converts, candidates for baptism. After a careful examination of each candidate personally, we accepted sixty-four as fit subjects for the ordinance. On the following Sunday morning we commenced the day with a large open-air meeting, followed by the baptismal service. A couple of Christians also placed an infant in my arms which they desired to dedicate to the Lord. I announced the banns of the marriage of a couple of converts. It was my pleasure to receive into church fellowship the sixty-four newly baptized converts, and also several Haitian Christians who had been converted while living on Cuba. One hundred and eighty members gathered around the Lord's table to remember His death and to rejoice in His promised return. Another open-air meeting was held in the afternoon and a gospel service in the evening."

LOVE WINS A LEPER

There she was, the latest arrival at the Kaolan Leprosarium. It was a bright summer day and her sheepskin gown looked unbearably hot as she leaned against the wall sobbing. She was longing for the wide open spaces and green hills of her distant Tibetan home. Her family were fairly well to do, as Tibetan nomad standards go, but this woman was a leper and an outcast, unwanted. It had taken days of walking over rough roads to reach the only place where a leper was welcome—the hospital at Kaolan. But who would tell what these queer, white skinned people would do to her? How could she be happy near a Chinese people far from all she held dear? Oh, it was bitter to be a leper, an exile, to be cast on the foreigner for help!

But as she wept the other Tibetan women hurried to meet her. One took the bag from the newcomer's back; another relieved her of her precious new boots—too precious to wear when walking rough roads, and still others took her by the arm and helped her to her room. Soon she was seated among them, drinking tea. Their bright talk and kindness dispelled her tears, and when she was a little more at home, I went to bid her welcome.

It was all so strange to her at first—the foreign nurses and doctors in their white uniforms, the white children at play in the courtyards below, the simplicity and worship of these foreigners. But gradually she became accustomed to it all. In a few days she joined with the other women in learning the choruses and Scripture verses that we taught.

She listened very earnestly as I told them the old, old story of Jesus and His love. Yes, it was the old, old story to us, but it was quite new to her, and the wonder of it gripped her. Questions came often when she did not quite understand. Often she would say, "It would sound a little better if you said it this way, teacher." Before long we rejoiced to hear her lift up her voice in prayer. The prayer was very simple, but it sounded so real and heartfelt. Later I asked if she believed in the Lord, and her reply brought a thrill to my heart, "I always thought our religion was the only one," she said, "but when I found I was a leper, it had no use for me. Then I came here afraid of you foreigners and your religion, and I watched you and saw that you really cared for us, lepers and outcasts though we are, and then I knew that there must be something more in your religion than in ours. When you told us of the love of the Lord, how He died that we might live, how could I help but believe?"

The work in the hospital was often pressing, and I could not always find time to lead the worship with the Tibetan women, but this new babe would gather them together and they would sing hymns and choruses they had learned, ask and answer questions, and urge them all to pray. Whenever we went into the leper compound, we could hear her singing happily of the Lord and His grace. Many a time her joy shamed me. I had so much more than she, yet I was not always so cheerful.—Mrs. G. A. Bell, in *China's Millions*.

A Business Man Looks at Calvary

(Continued from page 595)

heaven with those we love, no knowledge of God at all. If He is not God, life is a hopeless struggle, a disappointment, a tragic nightmare!

But He is God! He died for our sins and thus He brought us to God. He opened heaven's gates and gave us eternal life and peace and joy. Life, because of Christ, means everything. It means opportunity for service and preparation for the fuller life to come.

And now, does Calvary and the Saviour who died there, mean this to all of us? Are there not some to whom the Lord might say in the words of the prophet, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow" (Lam. 1:12). Men and women who will live forever somewhere, pass by Calvary indifferently—the mighty sacrifice means nothing to them. They are untouched by the love which was there revealed.

Christian, in *Pilgrim's Progress*, had a great burden on his back, but he came to a hill on which was a cross and at the bottom a sepulchre. As he gazed on the cross his burden fell from his back and rolled down the hill and into the sepulchre. He leaped for joy and commenced to sing,

"Blest cross, blest sepulchre, blest rather be

The Man that there was put to shame for me!"

And I like those lines that read,

"I know a place where sins are washed away;

I know a place where night is turned to day,

Burdens are lifted, blind eyes made to see;

There is wonder-working power in the blood of Calvary."

This is what Calvary means to me.

"My presence shall go with thee"—to guard thee; "and I will give thee rest"—from apprehension. A Christian has not only a pilgrimage, but a warfare to accomplish. No sooner has he set his face Zionward than he has reason to exclaim: "Many there be which rise up against me; many there be that say of my soul, There is no help for him in God." And what wonder if, while without are fightings, within are fears? And how is he to prevail over them? He knows that if left to himself he must perish long before he reaches that better country. But he is not alone. There is One at his right hand who says, "Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard" (1 Sam. 22:23).—William Jay.

Darkest America

Do you know that there are thousands of communities in the United States without a church, where no Gospel is preached? Think of a generation growing up without knowing the way of Salvation. Are we going to let those young people at our very doors grow up without seeking to win them to Christ? If you cannot go yourself let us be your representative. We are reaching as many of these places as we can. Your prayers will help us to reach more. Send for literature.

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WILL AMERICA SHARE BABYLON'S FATE?

Time was when Babylon boasted of her greatness. Her head was lifted up. Her strength was not equaled by that of any other people; but her strength could not save her when she gave way to shame and wickedness, for God is stronger than any man or any nation. His laws cannot be broken with impunity.

This is a goodly land. By nature God has made it beautiful. He has richly endowed it and fitted it to be the home of a great people. The sun does not shine upon a country of greater privileges and grander possibilities, many of which we have realized. But are we really a great people? Are we living true to God's will and purpose? Our hearts almost stand still as we trace the stories of the day. Sin, crime, shame, wickedness everywhere, growing worse with every passing day.

But not half the wickedness ever is written. It goes on behind thick walls and dark curtains. No officer of the law detects more than the fringe of this corruption. Night and day, day and night, it goes on, until the hearts of good men are sick and we turn our faces up toward God to see if He is not even now coming to put an end to man's evil works.

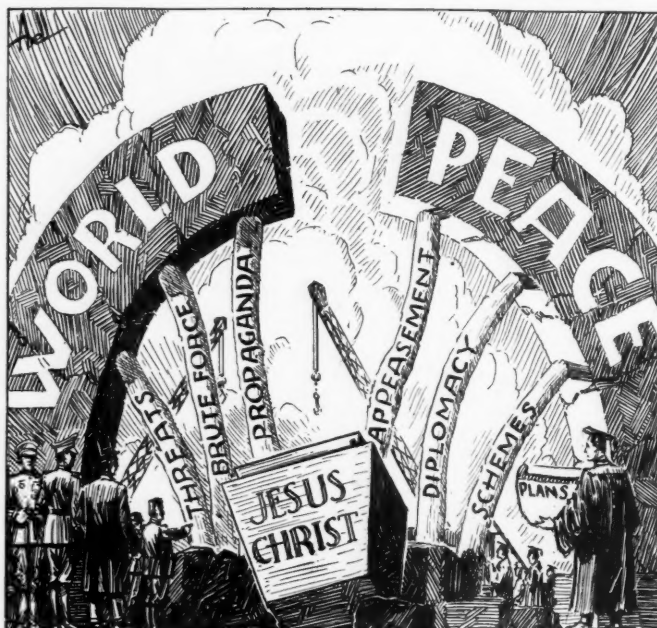
Hark! God has not changed; He can never change. Straight across every country, right down through every heart He has drawn a line which no human hand can wipe out. On this side, peace, love, prosperity; on that, death and destruction! We can make nothing else of it. Wild-cats, jackals, wild-dogs, ugly beasts of every name and nature, crouch just outside the threshold, ready to leap in the moment sin opens the door.

And this beloved land of ours will not escape the fate of Babylon unless we turn from our evil way and take the road back to God. Is it the desire of our hearts to

see law and order prevail in America? Then we must be law-abiding ourselves. Would we see men coming to God? Only when we ourselves start that way will the longing of our hearts be satisfied. God picks His fruit one by one. That is the only way the nations are won to righteousness. Nations shall run unto the Lord, but they will go in single file, a man at a time! Are you and I on the road?—Edgar L. Vincent, in *The United Presbyterian*.



THE REJECTED KEYSTONE TO WORLD PEACE



But chosen of God and precious.—1 Peter 2:4

THE CAUSE AND CURE OF THE WORLD'S UNREST

We have not been honest in our pursuit of wealth. Wild speculation on the stock market, grossly inflated values unloaded on innocent purchasers by shrewd salesmen, employed by conscienceless firms; wild gambling in "margins," are in violation of the principles of honesty commanded in God's Word.

All people have a right to live well, provided they keep within the bounds of their legitimate earnings. The credit system, upon which our business is so largely built, is necessary, but should never be used to encourage people to live beyond their ability to pay. This reached its worst possible expression in the installment plan—"a dollar down and a small sum each week." This led people to seek lux-

uries far beyond their ability to pay. Our scale of living became unprecedented. People purchased luxuries far beyond any previous age. Never has a nation been so extravagant as ours, since 1918. The greatest sin was that these luxuries were purchased on the "credit and installment" plan. We were living on inflated values. When the bubble burst, as it was bound to do, for pay day always arrives though it may tarry for a time, there was wild despair. Fur coats, expensive automobiles, beautiful homes, costly churches were lost. Our "Depression" came. Someone has defined it as "a time when people have to do without what their parents never had."

Just as real were dishonesty and overspending in national life. The vast debts incurred by the World War; the land-grabbing of the nations; the hatred engendered by the war; the rise of dictators, are all the results of national sins. Thus, back of our depression and our world-unrest, is the violation of God's laws by the people and the nations.

W. J. Cameron, of the Ford Motor Company, addressing the sixty-fourth annual convention of the American Bankers Association, spoke these wise words, "No people being religiously free ever lost their religious liberty until they began to lose their religion. It was their religion that made them free, not their freedom that made them religious. And no people have ever suffered the loss of free speech until first they began to lose the speech of freedom. The intellectual liberty of no people has been challenged until, first the leaders of thought, as in Germany, prostituted themselves to serve something less than intellectual truth."—Dr. James Rankin, in *The United Presbyterian*.

THE NEED OF THE HOUR

No one will question the confusion of the times. One can scarcely gather ten people together and find complete agreement on any subject. There is rebellion of youth against maturity; and the better institutions, like the Church and the family, are being put through the crucible. We noticed that Gilbert H. Chesterton said we needed simpler life, as did



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Charles Wagner thirty years ago. The time has come for each with authority in his own sphere to call a halt and see that the call is obeyed. Halt in money extravagance; halt in personal indulgences; halt in exploiting man-made theories; halt in neglect of worship in the house of God; halt in the shallow-corrupting literature that floods homes. Large program to halt all that, but each in his own sphere can check some one of the harmful tendencies. Go to church. Have the family go to church. Keep output below income; pay God His tithe. Cease obeying every desire as if it were essential. Get back to the plain, simple, honest religious and moral life that made our ancestors strong and wholesome. Let preachers publicly and privately forget trivial plans and parties, and witness for the Lord Jesus Christ our Saviour. Let the laity put the church in its proper place in thought, labor and finance.

Do you know that these simple things, generally obeyed, will do more to correct the financial, moral and political dol-drums of our day than all the plans and conferences men may devise? Then, too, subscribe for a good, distinctly religious paper.—*The Presbyterian*.

WHAT SPURGEON SAID ABOUT DEBT

Debt is so degrading that if I owed a man a penny, I would walk twenty miles in the depth of winter, to pay him, sooner than feel that I was under obligation. Poverty is hard, but debt is horrible. We may be poor but yet respectable, but a man in debt cannot even respect himself. An honest man thinks a purse full of other people's money to be worse than an empty one. He cannot bear to eat other people's cheese, wear other people's shirts, and walk about in other people's shoes. "Cut your coat according to your cloth" is sound advice; but cutting other people's cloth by running into debt is as

like thieving as fourpence is to a groat. Debtors can hardly help being liars, for they promise to pay when they know that they cannot, and when they have made up a lot of false excuses they promise again, and they lie as fast as a horse can trot.—*The Watchman-Examiner*.

RELIGIOUS FREEDOM

I read somewhere that when the Americans first occupied Manila they found many persons in prison for what were called "political offenses." One of the crimes for which men were imprisoned was that of reading the Bible. Soon after the stars and stripes were raised over that land, these prison doors were opened and men were set free. One day a man came to an American missionary and asked to see him in strict privacy. When they were alone he asked in a whisper if it were true that he could now read his Bible without fear of imprisonment. The missionary took him to a window and pointed to the American flag floating from a near-by building, and said to him, "As long as you see that flag floating over your country, you can sit on the ridge-pole of your house, if you want to, and read your Bible, and no one can molest you."—J. Clyde Turner, in *The Watchman-Examiner*.

CHRISTIAN JEWS

Seventy-two thousand Jews joined Protestant churches during the nineteenth century, according to the *International Christian Press*. The number of baptized converts among the heathen and the Moslems in the same period was 2,000,000, or one to every 525 of the heathen and Moslem population. The same degree of success among heathen and Moslems as among Jews, says this authority, would have shown 7,000,000 converts instead of 2,000,000. Three times as many Jewish converts enter the gospel ministry as converts from among the heathen. A comparison of facts shows that no mission field of modern times has been so fruitful as the Jewish.—*Lutheran Standard*.

THE WAGES OF SIN

"What is the cost of commercialized vice, syndicated gambling, and legalized liquor to Chicago?"

This question starts off an enlightening article in the *Chicago Daily News* in reporting the estimates given by Dr. Arthur J. Todd, noted professor of sociology at Northwestern University, for the *American Journal of Jurisprudence*.

"Sin Gets \$200,000,000 a Year from Chicago Pocketbooks," the two-column article is captioned. Of this amount \$30,000,000 is squandered on commercialized vice, \$50,000,000 more spent in nine thousand taverns, \$37,000,000 in race track gambling, \$63,000,000 in "bookies" and \$20,000 in policy games. When the indirect costs are figured in we would hesitate to total the costs of sin for this one metropolitan city alone.—*The Evangelical Messenger*.

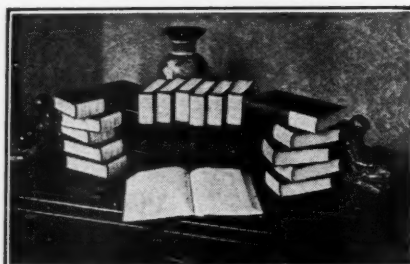
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LEISURE-TIME ACTIVITIES

Church-going still leads as a leisure-time activity, if a sample of the Missouri population may be considered as typical of Americans in general, according to *Science Service*. And church-going is one of the few interests that does not fall off with increasing age, according to a survey conducted by Dr. Eugene S. Briggs, of Phillips University, Enid, Okla., and reported to *School and Society*.

Old age and increasing enforced leisure seem inevitable, unless one is to escape through death. Yet it is surprising how many recreational interests are those that do not appeal to the aged. Even the movies fail to hold the elderly, those who never attend increasing steadily from 18 per cent at twenty years to 50 per cent at forty years, 72 per cent at sixty years, and 100 per cent at ninety years, Dr. Briggs found of all adults who read newspapers, 40 per cent find recreation in so doing. A similar percentage find recreation in reading magazines.—*New York Times*.

CONVENTION OF INDEPENDENT FUNDAMENTAL CHURCHES OF AMERICA

The Tenth Annual Convention of the Independent Fundamental Churches of America was held in the Cicero Bible Church, Cicero, Ill., May 15-19. The outstanding note of the convention was "Separation." In all of the sessions this was the chord that was struck.

The Cicero Bible Church, under its consecrated leader, Pastor W. M. McCarrell, made the convention most welcome. They served the noon meals to all the delegates for their accommodation, and to minister to their fellowship. These people had gathered from all over the North American continent and the mission fields of the world. Many were strangers to each other, but all were one in Christ.

Each day was filled with blessing, and with service. From seven o'clock in the morning, the time of the radio broadcast, till ten o'clock at night there was plenty of opportunity to drink deeply of inspiration and instruction from those who are being used of God.

Some of the speakers made statements that were most arresting. Rev. J. Nutting, of the Utah Gospel Mission, said, "The Mormon Church sends out a thousand missionaries every year." Rev. F. Kendal, of the Hebrew Christian Mission, surprised many with the remark, "Shanghai is the only port in the world open to the Jews; and they are going there by the thousands." Rev. C. J. Tanis, of the Sudan Interior Mission, spoke on leper work in Nigeria. Said he, "You cannot cure people of leprosy until you lead them to Christ. I know of no leper who has been cleansed, and then backslidden."

Rev. W. M. Robertson, of Vancouver, B.C., was re-elected president. It was he who gave to the convention last year the interpretation of the four letters, "I Find Christ Adequate." Rev. E. G. Zorn, of Chicago, Ill., was elected to the important position of executive secretary. Charlotte, N. C., was chosen as the place of the next meeting.—*News Letter*.

July, 1939

LIQUOR AND FASCISM

Roger Babson recently made a statement declaring that the "commercialized liquor traffic" is "menacing our entire political structure." His argument is based on his declaration that today the liquor interests claim they elected President Roosevelt, and that because they pay half a billion dollars in taxes, they have a right to preferential treatment by the government. They spend lavishly on advertising, and many papers and magazines flourish by virtue of it. The trade is always on the alert for political advantage and protection from "high-ups."

Mr. Babson calls attention to the item on the other side of the balance sheet, which more than offsets liquor taxes by

compelling the vast expenditure of governmental agencies for crime detection, police administration, social relief and care for the victims of drink and their connections. Mr. Babson's voice is only one of many now being raised in warning against the peril inherent in the present "wide-open" conditions which prevail. It would indeed be the irony of history to have this fair land open its attack on the depression by scrapping our Eighteenth Amendment only to see a fascist state rise under the auspices of the liquor interests. If ruthlessness, selfishness and inordinate greed are elements of fascist temperament, then we know of no more likely aspirants than the liquor people.—*The Presbyterian*.



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TEACHING REVERENCE

As someone has said, "We have come upon a generation of 'smart' boys and girls who are irreverent and indifferent to the great realities of life. An irreverent, flippant, and 'smart' profanity . . . is rampant in the growing life about us."

It has been said again, that "reverence is not taught but caught." What do the pupils learn from their teacher's habits, manner, and voice when in the presence of sacred things?

The lesson will be a success if one child can say, "I felt that God was there."—*Earnest Worker.*

CHRISTIAN EVIDENCE

A generation ago Charles Bradlaugh, an atheist, challenged Hugh Price Hughes, a godly minister, to debate with him the truth of the Christian faith. The challenge was immediately accepted in these words: "The courts, as a rule, in rendering their verdicts, do not rely solely upon the arguments of the lawyers on either side. They carefully scrutinize the evidence offered by those who have first-hand knowledge of the facts. I will bring with me to the debate, one hundred men and women who have been saved from lives of sin by the gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." *The debate was abandoned. The agnostic had no evidence. The Christian had evidence.*—H. T. Kerr, in *Elim Evangel.*

IN THE DARK ROOM

Some of you have stood within a dark room, and developed a film. You have seen the gradual strengthening of the image on the little strip of celluloid, until at last the picture stood forth clearly.

You know a little about photography. You know how that picture was obtained, by focusing the camera on the object you wanted to photograph, and upon no other object. You know how the camera maker, and you yourself as you held the camera, made sure that light should enter that camera and impinge on the film from no other object but the one you wanted to photograph.

You and I must think of our life as a kind of photograph, which, the closer it is seen and the more it is developed, shows the image of what we want to be. *If it is to show the image of a Christlike character, then our whole being must be aimed at that; everything else must be ruthlessly excluded. That is the price we must pay.*—Ronald W. Thomson, in *The Maritime Baptist.*

MOTHERS AND SONS

Some boys in Evanston, Ill., were arrested in a raid on a place where liquor was sold. One of the boys wanted his name suppressed for his mother's sake, but the local paper refused, saying, "He thought of his mother too late. He should have thought of his mother when he was wasting his hours in carousals. *We don't take much stock in those young men who care nothing for their mothers until they get found out.*"—*Sunday School Times.*

SINE CERA—WITHOUT WAX

In some far past day—in Rome, I think it was—someone, who had the contract for putting up some beautiful pillars inside a gorgeous temple, put in one or two which had faults in them (small holes I think they were); and in order to prevent detection he carefully filled in the blemishes with wax, and then, I suppose, as carefully painted the defects. Some time elapsed before this was found out; but the agent to detect it was heat; and when the days of excessive heat had passed the fraud was discovered. So our word *sincere* has a meaning very suggestive—*without wax.*—Author Unknown.

AMNESIA

Amnesia is a disease we hear of a good deal today. It is the loss of memory that many people in our modern world seem to suffer. I remember a case of this kind a few years ago when I was living in Baltimore and the special auditor of the Baltimore and Ohio Railroad suddenly disappeared. There seemed to be no reason for his disappearance; his accounts were in good condition, his home life was happy, and he had no debts or other worries hanging over his head. For seven months they could find no trace of him. He disappeared from the Hotel Biltmore in New York after having cashed a check for \$700. A search was conducted all over this country and in Europe, until he was discovered in a hotel in Pittsburgh. He had no recollection of leaving New York nor of his wanderings, but said he had a faint recollection of working in a Detroit automobile factory. Physicians ordered that he be kept isolated and were afraid to tax him with questions lest he suffer a relapse. He was carefully nursed back to health, and at last his memory returned.

The loss of memory is a terrible affliction, but do you not think that *spiritual amnesia is worse than physical amnesia; the fact that so many people are forgetting God?*—William Hazer Wrighton, in *It Takes Faith to Walk with God.*

CALM STRENGTH

Britain's noted Mr. Gladstone had, for forty years, on the wall of his bedroom this text: "*Thou wilt keep him in perfect peace whose mind is stayed on thee.*" These were the first words on which the great statesman's eyes opened every morning, and they were one of the sources of his calm strength.—*Sunday School Chronicle.*

THE OMNIPRESENT GOD

The manager of a certain store went out one day leaving his young assistant, who was a Christian, in charge. A customer came in and asked him to do something which he saw to be dishonest. "Your master is out, and will not know the difference," said the customer. "*My Master is never out,*" replied the young assistant.—Wendell P. Loveless, in *Sunrise Meditations.*

BREAKING THE LAW

Evangelist Henry Moorhouse once said: "I find a difficulty in the hearts of many in taking their proper place as guilty sinners before God. Sometime ago a woman said to me, 'I cannot see that one who has broken one of the commandments can be as bad as another who breaks five, or another who has broken the whole ten.' But I told her that God never gave five or ten laws; He gave only one, which consists of ten commandments.

"Just look at that watch. If you count the wheels, you would find perhaps ten or more, yet it is but one watch. If you break every wheel, it is of course a broken watch and will not go. Yet if you break only one wheel, it is still a broken watch and will not go. So we have broken God's law if we break a single command in the Book. Still the woman could not see it, so I said, 'Suppose you were hanging by a chain over a precipice! That chain consists of ten links. If a man took a hammer and smashed every link, where would you go?' 'To the bottom, of course.' 'But suppose only one link were broken, where would you go?' 'That would be just as bad; I would fall.'

"So then, if you break one command, it is just as bad before God as breaking the whole law: 'He that offendeth in one point is guilty of all' (James 2:10). No matter how naturally good you are, still you have broken one, and down to the bottom of condemnation you must go (Rom. 3:23). It takes just as much grace to save the best people in the world as to save the vilest. Nothing but grace 'through faith in Jesus Christ,' can give liberty and freedom from the law of sin."—*The New Illustrator.*

Moody Monthly

What Is Your Life

(Continued from page 597)

own. He was not merely trying to live like Christ. Christ was living His life in Paul. And that is life, not that we merely make Christ our ideal, but that He through regeneration enters our broken lives to live His life in us. It is not His purpose to improve or reform us, but to have full control over our yielded wills, to increase while we decrease. It is not inspiration or imitation but identification, "To live is Christ."

It has been pointed out that here we also have the true estimate of death, "To die is gain." We must first say, "To live is Christ" before we can say, "To die is gain." We cannot say, "To live is money and to die is gain." It fits nothing but Paul's statement. We must have his estimate of life in order to have his estimate of death. And when we do, even death becomes a paying proposition, "To depart, and to be with Christ; which is far better."

What is your life? Are you forever blowing bubbles, looking for ships that never come in, chasing pots of gold at the end of vanishing rainbows? Have you read many books and found them a weariness of the flesh? Have you built your castles and had them tumble about your ears in ruins? You never can find life until you find it in Christ, for He is the life.

A little girl had torn up a map of the United States and was trying to put it back together. But Maine would be right beside Montana, and Indiana beside Oregon, and she was almost ready to give up when she remembered that on the reverse side of the map there was a picture of George Washington. She did know what he looked like, so when she had assembled that side, she had the other also.

Life without Christ is a hopeless jigsaw puzzle. But when we know Him and see His face, all else fits together, for "by him all things consist." "To live is Christ." "What is your life?"

Bible Marking with Colored Pencils

(Continued from page 599)

is to be forearmed, and it is therefore to the advantage of all to learn what the Bible has to say about our next subject, which is

5. The Biography of Satan (Yellow)

Satan is real and active. He is the archenemy of God and men. He directs the forces of evil and sets them in array against the children of God. His personal history and character are revealed in the Scriptures. Our heavenly Father would have us informed concerning the Devil's power, policies, and program.

Yellow is a designation often given to an individual when he is found to be cowardly, deceitful, treacherous, unprincipled, and unscrupulous. Satan and his emissaries (demons and evil spirits) are in that sense yellow, and for that reason we have assigned this color to him and his invisible subjects.

No cycle of Bible doctrine is complete without a study of eschatology. We therefore conclude our course with a consideration of

6. The Second Coming of Christ (Purple)

The consummation of our blood-bought salvation, the complete overthrow of Satan, and the realization of the kingdom of God on earth, all await the second coming of the Lord Jesus Christ. He will some day return again to the earth, assert His regal right, and reign as "King of kings, and Lord of lords" (Rev. 19:16). His personal return is the world's only hope.

Purple is the kingly color. Men speak of the "royal purple." Since purple is the royal or kingly color and Christ is to come as King over all the earth, we use the royal purple for the King of kings and references to His second advent.

Large and small Bible classes, using the pamphlets* as textbooks, have been conducted in many states of the Union and in Canada. The pamphlets have also been sent to many missionaries throughout the world. The manner in which it has pleased God to use these studies in so many ways and so many places to the salvation and edification of precious souls is to me humbling, encouraging, and real compensation for the time and energy spent in preparing them.

Daniel Webster said,

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how suddenly a catastrophe may overwhelm us, and bury all our glory in profound obscurity."

Therefore, for personal spiritual prosperity and for natural preservation, know your Bible.

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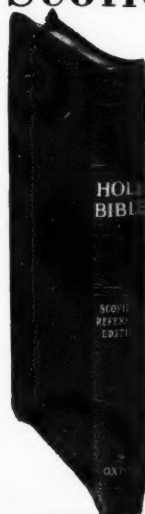
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Grant Stroh

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THREE DAYS AND THREE NIGHTS

F.V.D., Zeeland, Mich.

Question: According to our Lord's own statement in Matthew 12:40, His body was to be buried three days and three nights, using by way of illustration the experience of Jonah. Hence He surely must have been buried before Friday.

Answer: Some excellent Bible students have before now reached this conclusion, but according to other references in Matthew's Gospel, the deduction is unwarranted. This statement in Matthew is the second announcement by our Lord that His resurrection would occur three days after His death. The first was made in the early part of His public ministry (John 2:19). But the phrase, "three days and three nights," evidently was idiomatic language, and was so understood by the Jews (Matt. 27:63, 64; see also I Sam. 30:12, 13; Esther 4:16; 5:1). Moreover, a literal interpretation of this statement would make Jesus contradict Himself. On three other occasions, as reported by Matthew, our Lord said He would rise on the third day, and not after three literal days and three nights (see Matt. 16:21; 17:23; 20:19). Why do these same extreme liberals not insist that our Lord's body was buried three days and three nights "in the heart of the earth"? Is it because it is well known that His body was placed in a new tomb and that the earth itself never touched it? The facts are that neither the Jews of that time took the expression three days and three nights literally, nor the disciples of Jesus (Luke 24:21), nor the apostles, nor the early Church. The statement of the apostle Paul in I Corinthians 15:4 is correct, and has been incorporated into the creeds of the Church. Jesus arose from the dead on the third day.

SPIRITUAL SONGS

J.E.M., LaGrange, Ind.

Question: What is the meaning of "spiritual songs" (Eph. 5:19)?

Answer: The connection would indicate that they are the opposite of the sometimes coarse and ribald songs of drunkards, which are degrading to the soul rather than edifying. Instead, the injunction of the apostle is that in these evil days we are to be filled with the Spirit, which also often causes a state of ecstasy and makes us feel like singing; but the music in our hearts is uplifting and glorifying to God, who has put a new song in our hearts.

SHEENY

F.H.S., Grand Rapids, Mich.

Question: Is there a Hebrew word in the Old Testament which is still used today when applied to Jews, as a sort of nickname or in derision?

Answer: If so, it appears to be "sheeny," the Hebrew for which is *shaynee*, and is translated "byword" in Deuteronomy 28:37; I Kings 9:7; II Chronicles 7:20. Although the word is thus slurringly used in derision in referring to the Jews, it, of course, ought not to be so used by Christians.

CONTINUED CONSCIOUSNESS

F.L.T., Farmington, N.H.

Questions: (1) Will you kindly give me some further facts and references as to what happens to the soul immediately after death? (2) How are the wicked occupied during the thousand years (Rev. 20:5, 12, 13)?

Answers: (1) Not much has been revealed, but the state of the soul between death and resurrection is one of separation between the saved and the unsaved (Luke 16:26); one of immediate bliss for the saved (Luke 23:43; Phil. 1:23), and torment for the unsaved (Luke 16:23, 24). (2) Prior to Christ's own ascension to heaven, Sheol (or Hades) was the place of all departed spirits, but with two compartments—Paradise, to which Christ took the thief on the cross who confessed Him, and the place of torment for the incorrigibly wicked. At the ascension of Christ a change appears to have taken place, when Paradise was removed to heaven (Eph. 4:8), so that the apostle Paul writes of being "caught up" to Paradise (II Cor. 12:4). Such being the case, there remains in Hades, only the place of torment for the wicked, who are kept there until their final doom, which will occur after the thousand years.

JESUS' COMPANIONS IN DEATH

R.H., Chicago, Ill.

Question: What is the correct translation of Isaiah 53:9a? Is it correct to change the statement to read, "They made his grave with the wicked, his tomb with evildoers"?

Answer: The plural "they" probably is correct; also, "deaths" instead of "death." Attention, however, has been called to another matter as an indication of accuracy, namely, "rich" is singular, while "wicked" is plural. That is, He was crucified between two thieves, but was buried in the tomb of Joseph of Arimathea, a supposedly rich man. The Hebrew word here used for "rich" is given only this meaning in Strong's *Concordance*, which is a recognized authority.

THE LAST JUDGMENT

W.A., Kokomo, Ind.

Question: On page 447 of the *Moody Monthly* for April it is stated that Matthew 25:40, 41 does not refer to the last judgment but that this is described in Revelation 20:11-15. I had thought that both passages referred to the end of the present age, the first referring to the judgment upon the living and the second to that upon the dead.

Answer: In our opinion, Dr. Chafer is correct. When Christ returns they who are placed on His left hand will be sentenced to the place of eternal fire. As in the consummations of all preceding dispensations so at the end of the present one, the wicked will be judged. (See also Matt. 13:38-43; II Thess. 1:7-10; Rev. 19:11-21). At the close of the thousand years of blessedness upon the earth another rebellion will occur, necessitating another judgment upon the living (Rev. 20:7-9), after which will come the judgment of the Great White Throne. This will be the final judgment, at which time all of the wicked dead will be resurrected and permanent doom will be pronounced upon them. This is the final judgment of which Dr. Chafer writes.

HUMAN BODIES IN THE MILLENNIUM

H.D.G., Allentown, Pa.

Questions: (1) Will the saints have glorified bodies during the Millennium, or will they be like the body of Lazarus and die again? (2) Cannot the saints be tempted then? (3) Why the test after the Millennium? (4) Will Christ reign during the Millennium as a mere man and lay aside His deity again?

Answers: (1) Our understanding of this matter is that all the saints who have experienced either resurrection or rapture (I Thess. 4:16-18) will henceforth have their glorified bodies, and that they will reign over the earth with Christ, as His Bride. As for all others upon the earth during the Millennium, whether Jew or Gentile (Matt. 25), they will have their natural bodies, which probably will be subject to death. Unlike Lazarus, they will not have died. Yet natural life itself will be greatly prolonged (Zech. 8:4; Isa. 65:20-22). (2) We presume so, since those who have not experienced the rapture will still possess their old Adamic natures (James 4:1-3), but they will not

Dr. Stroh, author of this page, whose satisfactory Scriptural replies you have appreciated, answers more than 500 similar questions in his book

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be tempted by Satan (Rev. 20:1-3). (3) Because of necessity and fairness, even millennial men will be tested by Satan himself. (4) Christ never laid aside His deity. When He became man, He never ceased to be God, though He did not always exercise the attributes of deity. There will be this difference: When the Son of Man comes again He will come in power and great glory and will sit upon the throne of His glory, both as the son of David as well as the Son of God (Luke 1:32).

THE COMING OF ELIJAH

J.R., Birmingham, Ala.

Question: Kindly explain Malachi 4:5, 6. Was not John the Baptist Elijah?

Answer: John the Baptist was the forerunner of Jesus, helping to prepare the way for Him (Mal. 3:1), but according to his own testimony, he was not Elijah (John 1:21). Yet as a type, John was the messenger who prepared the way for Christ at His first coming (John 1:23). Hence in a sense, Christ could say that Elijah had come (Matt. 11:14). Not personally as yet, but in an official capacity; that is, in the "spirit and power of Elijah" (Luke 1:17). There will be another advent of the Messiah, preceding the great and terrible day of the Lord, at which time the work of Elijah will be completed. The appearance of Elijah on the Mount of Transfiguration is a confirmation. He still lives and has a great work yet to perform (John 17:11).

LITERAL DAYS

G.A.W., Pittsburgh, Pa.

Question: By the word "day" in the early chapters in Genesis is a literal day of twenty-four hours meant, or an epochal period of time?

Answer: Opinions differ, but personally I favor the view that the language used in chapter one specifies a day of twenty-four hours. This view appears to be corroborated in the opening verses of the second chapter in the hallowing of the seventh day. Since creative acts of God are described, I see no reason to make these days to mean creation periods. However, the word "day" has other meanings in Genesis 2:4 and 5:2, than the one first mentioned.

FACTS ABOUT THE APOSTLE PAUL

G.N.A., Fullerton, Neb.

Questions: (1) When and where was Paul born? (2) What were the names of his parents? (3) When did he study under Gamaliel? (4) When did he die?

Answers: (1) In the city of Tarsus about the year 1 B.C. (2) Not known. (3) No positive dates can be given, but no doubt when still a young man, or even when in his later "teens." (4) Probably at the end of his second imprisonment, in A.D. 67 or 68.

PREFACE TO THE LORD'S PRAYER

H.H.J., Picher, Okla.

Question: What is meant by, "After

this manner therefore pray ye" (Matt. 6:9)?

Answer: This preface to the Lord's Prayer, so called, has been understood both literally and figuratively. Whether to be taken literally or as a pattern, is not decisive. Personally, I do not regard it as wrong to repeat the literal words, as translated, neither do I believe that we are restricted to the use of this prayer. See page 110 of *Bible Problems Fairly Met* for further information and aspects of prayer.

REAPPEARANCE OF MOSES AND ELIJAH

C.D.B., Baltimore, Md.

Question: Kindly explain the appearance of Moses and Elijah and what occurred on the Mount of Transfiguration.

Answer: What is described in Matthew 17:1-9, and elsewhere, is to be taken with the utmost literalness. Each fact mentioned actually occurred. One of the most striking things is what is omitted, namely, the apparent lack of all introductions. They were superfluous. The recognition appears to have been instinctive. One wonders whether the same experience will not be repeated when we get to heaven.

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July 9

JEROBOAM: A MAN WITH A GREAT OPPORTUNITY

I Kings 11:26-31, 37-40

Golden Text: In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:6.

Strength of personality apart from good character will not assure success but will, on the other hand, cause only intensified failure and disaster. We may even add divine promises of blessing which are given on condition of right living, and the man of courage and strength without good moral and spiritual character will only dissipate both promise and power and will become what is even worse than a failure—a bad example and a leader for wickedness.

This lesson is one to which we need to give special heed just now, for there is an evident tendency to substitute personality for piety, success for spirituality, gain for godliness. Young men and women are urged to make of themselves financial, social, or political successes regardless of spiritual and moral consequences. The life of Jeroboam stands as a red-lighted semaphore to warn us all that there is grave danger ahead in that direction.

I. Opportunity and Treachery (vv. 26-28).

Opportunity misused may become a curse, but that is the result when a man takes what might be a blessing and turns it into a blight. The life of Jeroboam is a warning against such sinfulness and at the same time it offers us an occasion to encourage young people to make the most of their opportunities for the glory of God.

That which commended Jeroboam to Solomon was that he was a man of courage and industry (v. 28). That combination will carry a man or woman to unlimited heights. The world is so full of timid and lazy folk, that the one who has a heart of valor and a willingness to work hard stands out in bold relief. Every sensible employer knows that fact and is quick to lay hold of and advance such an individual. Times are hard and work is scarce, but opportunity still knocks at the door of the boy or girl, man or woman who is brave and diligent.

The sad thing was that there was treachery in the heart of Jeroboam. Had he been willing to wait God's time he would have received all that he did ultimately receive and more, but his strength of personality did not include good character, and he at once began to plot against the king who had given him his chance to develop and advance. Let

us teach our young people to be loyal and true, as well as to be brave and ambitious.

II. Promise and Condition (vv. 29-31, 37-39).

God had reached the end of His patience with Solomon. He who had begun on his knees in the house of God, seeking wisdom that he might rule his people aright, had come to the end of his life in apostasy and in wicked indulgence of the wishes of his heathen wives. Through His prophet Ahijah, God made known the purpose to divide the kingdom into ten tribes and two—a separation which knew no reunion while Israel was in the land.

Jeroboam was promised the ten tribes with the assurance of the great blessing which had been given to David, but this was definitely on the condition that he would "hearken—walk—do—keep" (v. 38) God's statutes. The fact that he failed only emphasizes the folly and wickedness of the man, for he went on his way to destruction in spite of opportunity and blessing. Men are doing the same thing today. Oh, that we who teach this lesson might be enabled to stop some such prodigal on this coming Lord's Day.

III. Danger and Exile (v. 40).

Although Jeroboam in accordance with God's promise did ultimately come to his throne, it was by way of danger and a flight into Egypt. Solomon determined to destroy him and Jeroboam had to flee into exile. If he had gone God's way to the throne and had abided God's time, he might have spared himself both danger and exile in a heathen land.

Perchance some one who reads these lines is just now languishing in the exile of an Egypt of despair because he has failed to obey God. To such a one we say, do not follow Jeroboam who went from exile on into greater sin and sorrow. Turn back now, seek God in confession and contrition, and if need be, in salvation. Get back to God's way and enjoy His blessing.

In making application of the lessons learned from the life of Jeroboam, let us not fail to point out that all down through the historical records he is referred to repeatedly as the man "who made Israel to sin." The influence of such a man does not end when his helpless and hopeless soul slips into eternity. It goes on from generation to generation, serving the evil purposes of the enemy of God. We follow Dr. Wilbur M. Smith in quoting the powerful comment of Dr. Alexander Whyte on this fearful phrase: "Jeroboam's sins were not the sins of a common man. It is only kings, and kings' counselors, and popes, and bishops, and ministers, and elders, and such like, who can sin and make nations and churches

and congregations to sin. But they can do it. And they are doing it every day. All who divide, and keep divided, nations, and churches, and families, and friends in order to make a name, or a living, or a party, or just a despite for themselves out of such divisions, they are the true seed of Jeroboam. All who inflame and perpetuate such divisions lest they should lose their stake of money, or of influence, or of occupation, or of pure ill will; all able men who prostitute their talents to write or speak about men on the other side, as they would not like themselves to be spoken or written about—let them lay it to heart in whose lot they shall surely stand when every man shall give an account of himself to God. . . . The commonest and meanest man among us has more than enough of this terrible power of both sinning himself and making other men to sin. Every man among us has, in countless ways and on countless occasions, first sinned himself and then made other men to sin."

July 16

REHOBOAM: A MAN WHO MADE A FOOLISH CHOICE

I Kings 12:1-5, 12-17, 20

Golden Text: A man's pride shall bring him low.—Proverbs 29:23.

"He did evil because he prepared not his heart to seek the Lord"—this is the divine epitome of the life of Rehoboam as given in II Chronicles 12:14.

Life is full of choices, and the decisions we make determine our destiny both in this life and in the life to come. Since the great issues of our life may hinge on the simplest of choices, it is obvious that we need guidance at every point and in every moment of life. The counsel of men, the right impulses which are born of good breeding, the light of knowledge—all these may help us to make right choices. But since there is only One who has all the knowledge, who can see the end from the beginning, who has all the power to make His decisions effective, it is obviously folly of the highest degree to do without His holy guidance, especially since God is willing to give it without money and without price even to the smallest child and to the humblest believer.

Men and women, let us not follow the foolishness of Rehoboam. Let us seek first God's kingdom and His righteousness, and then we are assured that everything else shall be added unto us (Matt. 6:33).

The picture before us is astonishingly up-to-date. People were crying for relief from heavy tax burdens. One group of leaders counseled moderation; another group said in effect, tax them all you can and keep on spending. The king, who in a monarchy had the final decree in his

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power, replied to the plea of the people with the 900 B.C. equivalent of our modern slang expression, "Oh, yeah?" and the ten tribes promptly revolted. Our lesson for today can be gathered up in three words: request, refusal, and revolt.

I. A Reasonable Request (vv. 1-5).

Governments exist for the people, not the people for the government. Political leaders, intoxicated with their momentary power, seem to forget this axiom and begin to rule as though they need not listen to the reasonable pleas of the people. Tax burdens rise beyond all proper limits, regimentation of the life of the nation takes place, and sooner or later the people rise to overthrow the government. It happened in Rome, it was back of the French Revolution, it brought an uprising of the serfs of Russia, it can and will happen elsewhere if men who rule are not ready to listen to reason.

Rehoboam made at least one wise decision, namely, to wait three days before speaking and to seek counsel. He needed this, for having been brought up in the luxury of the palace of Solomon, his father, without proper training for his place as king, he was quite unable to make immediate answer to their request. Incidentally, we note that much of the folly of Rehoboam is chargeable to the neglect of his father to rear him properly. May that terrible thing never be said about your children or mine.

II. An Unreasonable Refusal (vv. 12-15).


The picture of the two groups of advisers is a most graphic one and should afford the teacher an excellent opportunity to show young people especially, how important it is to heed the counsel of their elders. The world is full of young "squirrels" like the "baby" advisers of Rehoboam who think they are really "tough guys." They are quick to counsel their friends to "show them," urging them to disobey parents and deny God and man. The results are always and inevitably disastrous. There is not even "a chance" that they may be right. No one ever follows such advisers without bitter disappointment and disillusionment. Rehoboam stood at the crossroads of destiny and in his folly he took the wrong road. Even so youth stands today at the fork of the road. Let us in all kindness, love, and tact seek to help them choose the right way.

III. The Inevitable Revolt (vv. 16, 17, 20).

The people, long submissive and apparently servile, ultimately come to the point where they think, and when they do, dictatorial rulers tumble from their self-made thrones. Would that the people of the earth realized the power which they have and that they would use it for the glory of God. Rehoboam felt the power of the people who revolted, others have followed him, and the procession continues, for it is still true in the world that the rulers "do evil" because "they prepare not their hearts to seek the Lord."

Jeroboam, who had awaited the arrival of this crucial hour in anticipation of taking his place as the king of the ten tribes, was ready, and was at once chosen as the leader of those who withdrew from the rule of the house of David. Rehoboam's sin brought this about, but it was also in the counsels of God (v. 15). As Alexander MacLaren expresses it, "The historian draws back the curtain. On earth stand the insolent king and the mutinous people, each driving at their ends, and neither free of sin and selfishness. A stormy sea of people, without thought of God, rages below, and above sits the Lord, working His great purpose by men's sin. That divine control does

not in the least affect the freedom or the responsibility of the actors. Rehoboam's disregard of the people's terms was 'a thing brought about of the Lord,' but it was Rehoboam's sin none the less. That which, looked at from the mere human side, is the sinful result of the free play of wrong motives, is, when regarded from the divine side, the determinate counsel of God. The greatest crime in the world's history was at the same time the accomplishment of God's most merciful purpose. Calvary is the highest example of the truth, which implies all lesser instances of the wrath of man, which He makes to praise Him and effect His deep designs."




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July 23

ASA: A LIFE OF TRUST

II Chronicles 14:2-12

Golden Text: Help us, O Lord our God; for we rest on thee.—II Chronicles 14:11.

"In God we trust."

These are the words which appear on many of our United States coins. Do we believe them? The lesson for today reveals how real trust in God operates in the life of a nation. The divine principles which were in effect 900 B.C. are just as valid in A.D. 1900. A prayerful consideration of them in the Bible Schools of our land today and the application of them to our national life may mean more for our country's welfare than the deliberation of statesmen or the operation of governmental agencies.

The story of the reign of Asa (one of the few godly sovereigns of the nation of Judah) reveals that trust in God calls for an upright life, for intelligent preparation, prayer, and faith. If we trust God we shall

I. Make the Life Right (vv. 2-5).

Asa "did that which was good and right in the eyes of the Lord." Only such a man or such a nation can really trust God and count on Him for guidance and blessing. Asa destroyed the idols and places of heathen worship (vv. 3, 5), but he also turned his people to the true God (v. 4).

Many are praying that America may have such a revival, which will result in the putting away of sin, which is becoming such a blatant, commonplace thing in our land, and a turning to the true God in repentant and righteous living.

II. Prepare with Care (vv. 6-10).

Asa trusted God but he also made every possible preparation for that which his nation might face. In time of peace he fortified cities and trained his army. This was intelligent faith.

We need not pray that God will keep us warm, if we do not gather and conserve the fuel which He has provided. We must plant, harvest, and store the grain if we are to eat when winter comes. A proper preparation for the defense of our country should precede our prayers for God's protection.

In and through all it is God that works, but at the same time He expects us to do what we can as He enables us to serve Him. The work of the Church of Christ would make great strides forward if His followers would recognize that fact. "We have no right to look for divine co-operation until we have done our best; we are not to sit with folded hands and expect a complete salvation to be wrought for us, and then to continue as idle spectators of God's redemption of mankind. We are to tax our resources to the utmost, gather our hundreds of soldiers; we are to work out our own salvation with fear and trembling, for it is God which worketh in us both to will and to do of his good pleasure." (W. H. Bennett).

III. Pray with Assurance (v. 11).

The Ethiopian host facing Asa's army was so great that humanly speaking his situation was hopeless, but "one man with God at his back is always a majority," even though his cause may be unpopular and he may appear to have millions of wicked men against him. Take courage, Christian friends, trust God. Only be certain that you are on His side and that your life is right, and then be assured that He will give the victory.

The secret of Asa's victorious prayer was that he put no trust in himself, but did believe in God. "My consciousness of need is my opening the door for God to come in. Just as you always find the lakes in the hollows, so you will always find the grace of God coming into men's hearts to strengthen them and make them victorious, when there has been the preparation of the lowered estimate of one's self. Hollow out your heart by self-distrust, and God will fill it with the flashing waters of His strength bestowed. The more I feel myself weak, the more I am meant not to fold my hands and say, 'I never can do that thing; it is of no use my trying to attempt it; I may as well give it up'; but to say, 'Lord, there is none beside Thee that can set the balance right between the mighty and him that hath no strength'" (Alexander Maclaren).

IV. Act in Faith (v. 12).

Asa went out to meet the Ethiopians, but he knew that God went before him, and therefore he saw God smite them.

Right living, proper preparation, and the prayer of faith must culminate in an act of faith. If we believe that God is for us, let us act as though we believed it and step out with confidence to do His will, come what may. God honors that kind of faith, whether it be on the part of a king, leading his nation in battle, or on the part of the humblest believer, seeking to bear testimony for Him.

July 30

JEHOSHAPHAT: A LIFE OF OBEDIENCE

II Chronicles 17:1-6, 9-12

Golden Text: But seek ye first the kingdom of God and his righteousness.—Matthew 6:33.

Obedience is one of the old-fashioned virtues which has been pushed aside in our present mad rush of self-expression. It needs to be revived if we are to have a happy, contented, and useful people. The lesson for today affords an excellent opportunity to give class members a right perspective. Many regard obedience as something which is exacted by those who desire to have authority over us, but as a matter of fact it is a principle established by God for the right and orderly conduct of life, the observation of which results in blessing and prosperity, and the ignoring of which brings chaos, fighting, bitterness and disappointment. Obedience to parents, to the law of man, and to the law of God should be taught and exemplified by us, even as it was by Jehoshaphat. Obedience in his life made him

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I. A Good Son (vv. 1, 3, 4).

He followed his father Asa and his forefather David insofar as they had followed God. Apart from God and the influence of the Christian faith, the tendency is quite the other way. Frequently we see that a father who came up from poverty by his own diligence and ability will have a wastrel son who amounts to nothing, or even worse, one that ruins himself and others. Blessed is the son who has a godly father and who has sense enough to follow in his steps in obedience to God.

II. A Capable Administrator (vv. 2, 5, 12).

Jehoshaphat faced real problems. The nation was prospering, but there were many difficult questions of foreign relations and in domestic affairs. Especially was he concerned about their fellowship with the sister nation of Israel. Idolatry was still common in the land, new territory had to be consolidated and fortified. The man who is obedient to God's law and whose heart is lifted up toward Him may expect that all his faculties will be stimulated, and that, furthermore, he will have the guidance of God in the discharge of his duties. This is true not only of kings and national leaders, but of each one of us. If we trust in God and are obedient to His guidance, He will bring about astonishing results in the lives of any one of us.

III. A True Worshiper (vv. 3, 6).

He walked in the ways of his forefathers in his obedience to God. A man does not need to be a blind worshiper of the good old days to realize that America could profit by walking in the ways of those of our forefathers who daily walked with God.

Note also that Jehoshaphat had a real personal, spiritual experience of his own. "His heart was lifted up in the ways of the Lord" (v. 6). Spiritual exaltation makes a man better fitted to live in the daily round of life where he must keep his feet on the ground. There is a dearth of new personal spiritual experiences in our time. How long is it since you and I have felt our souls strangely warmed? God is ready and willing to do this for us now, as He was in the days of Jehoshaphat.

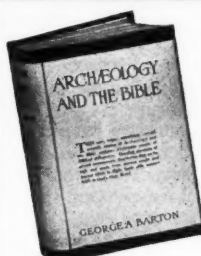
IV. A Wise Educator (v. 9).

Here was a real program of religious education. A wise teacher knows that it is not enough to remove the bad, he must replace it with the good. Jehoshaphat tore down the places of heathen worship, but he substituted the teaching of the Word of God. That kind of a program of nation-wide Christian education would be tremendously worthwhile in this year of our Lord 1939 and within the confines of our own beloved country.

Read verses 7 and 8 and you will note that most of the leaders in this teaching campaign were laymen. The priests were evidently for the most part not interested. This has all too often been so, but let not that deter the layman from going ahead in God's name.

V. A Respected Ruler (vv. 5, 10, 11).

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dition of love and loyalty (v. 5). The jealous nations around him were afraid of him, for they knew that God was with him (v. 10). This was what would be in our day regarded as a rather unusual means of national defense, but note that it was tremendously effective. Would that America were a nation united in loving obedience to God's law. Then would our enemies be afraid because God's hand would be upon us for good.

August 6

ELIJAH: A LIFE OF COURAGE

I Kings 18:30-39

Golden Text: The Lord is far from the wicked; but he heareth the prayer of the righteous.—Proverbs 15:29.

"Let courage rise with danger."

Such is the plea of Webb's great hymn, "Stand Up for Jesus." Christianity in our day calls for courageous men and women.

Courage should be distinguished from such related things as bravery, valor, or bravado. Bravado is an affectation of a reckless bravery which surely has no place in Christian life and activity. Valor is associated with daring and vigorous action, for example, in battle. To be brave means to meet a challenge with confidence and resolution. To be courageous means to steadily meet perils of which one is deeply conscious, doing so because of the call of duty. Courage holds a deeper and nobler meaning than the other words, carrying with it the idea of moral strength and, in the case of the Christian, faith in God as one devoted to His cause.

Elijah was courageous, and he stands before our Christian youth today as an example of that godly courage which

I. Works in the Open (v. 30).

Men whose deeds are evil love the darkness rather than the light. They meet in the night and in hidden places of the earth and scheme against their fellow men. They pull wires, they threaten under cover, and they secretly betray men for their own advantage.

God does not work that way. All of His workings are in the open sunlight. Everyone is welcome to "come near" and see what is done.

Elijah knew God and he acted like God's man. What a tragedy it is that not all of God's servants have followed his example. If we had the open and above-board dealings of Elijah in the affairs of our churches, we might see more of the fire and power of his ministry. Certain it is that the administration of church affairs which has to be carried out in hidden corners by whispered conversations and by secret manipulations behind the scenes, is not God's work at all, it is the work of man.

II. Asks No Favors (vv. 33-35).

Elijah rebuilt the altar himself. He asked no help of the unbelieving prophets of Baal or of apostate Israel. How old-fashioned he seems in this day when so much stress is laid on a false unity of the faiths and there is so much solicitation and acceptance by the Church of

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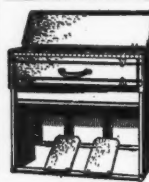


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the help of unbelievers in financing the supposed work of God.

Note also that Elijah invited his enemies to make the answer to his prayer more difficult by pouring water on the sacrifice. This was not an act of bravado; it was for the purpose of demonstrating that there was no fraud. He was willing that the enemies of the truth should make the demonstration more difficult if that would be to God's glory. There is a delightful old-fashioned flavor about that act, too, in these days when men are frequently willing to compromise with unbelief and even with sin in order that the work of the Church may be carried on without too much difficulty. Here again we have an explanation of the lack of spiritual power in our times.

III. Honors God, Not Man (vv. 30-32, 36-37).

A man of bravery wants recognition for himself, while the courageous man asks only that the cause for which he fights shall be successful. Elijah had long since demonstrated that he was absolutely fearless, and sought no favor or glory (read the entire story). Now in the tenseness of this moment, he carefully rebuilds the altar of the true God (v. 30), makes it a testimony of unity to a divided Israel (v. 31), and he does it all in the name of the Lord (v. 32).

His prayer (vv. 36, 37) is a profoundly simple expression of a complete faith in the true God and His power on the part of a man who recognized himself as being only the divine servant. He made no plea that God would vindicate him or his ministry, but he did plead that the name of the Lord should be honored in the midst of an unbelieving people. What a convicting lesson there is here for those of us who profess to be His ministers and His servants.

IV. Brings Eternal Results (vv. 38, 39).

"The fire of the Lord fell." The lying prophets of heathendom were routed. Many recognized Jehovah as the true God. While Israel did not long remember the lesson learned here, the story has continued as a testimony that will strengthen the people of God as long as time continues.

O God of our fathers, let the fire fall again! We need it, the world needs it, that we may all know and honor Thee as the Lord God.



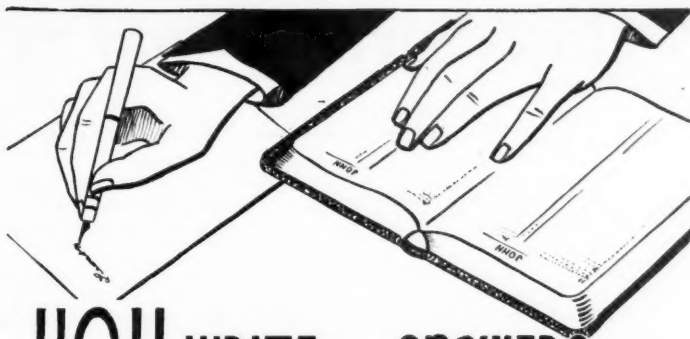
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"Oh," he said, "I got my wife just with one little ring."

The natives heartily agreed that he got a good bargain.—*Student News Service.*

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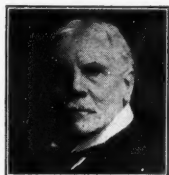
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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

INDEPENDENCE DAY THOUGHTS

A proper means of increasing the love we bear our native country is to reside sometime in a foreign one.—Shenstone.

The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.—Washington.

There is no greater sign of a general decay of virtue in a nation than a want of zeal in its inhabitants for the good of their country.—Addison.

NATIONS WITHOUT GOD

1. As a drop—as dust—nothing (Isa. 40:15,17).
2. Deceived by Satan (Rev. 20:3).
3. Know not God (Isa. 55:5).
4. Seek temporal things (Luke 12:30).
5. Walk in our own ways (Acts 14:16).
6. Hate the Jewish people (Matt. 24:9).
7. Their full end foretold (Jer. 46:28).

—N. H. Camp.

THE GOD OF NATIONS

1. High above all nations (Ps. 113:4).
2. King over all the earth (Ps. 47:2).
3. Shall subdue the nations (Ps. 47:3).
4. He increases and enlarges nations (Job 12:23).
5. His eyes behold the nations (Ps. 66:7).
6. He removes the nations (II Kings 17:26).
7. He casts them into hell (Ps. 9:17).

—N. H. Camp.

FOR A REVIVAL

II Chronicles 7:14

God's people must:

1. Be Humble—"humble themselves."
2. Be Prayerful—"pray . . . seek my face."
3. Be clean—"turn from their wicked ways."

—John M. Ballbach.

THE CHRISTIAN SOLDIER

II Timothy 2

1. Resource—"the grace that is in Christ."
2. His responsibility—"teach others."
3. His rigor—"endure hardness."
4. His relinquishment—"No man that warreth entangleth himself with the affairs of this life."
5. His regulation—"he striveth lawfully."
6. Replenishment—"must be first partaker of the fruits."
7. His remembrance—"that Jesus Christ of the seed of David was raised from the dead."—Fred Kendal.

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THE RICH YOUNG RULER

Mark 10:17-22

1. Recognized the Higher Intelligence of the Master.
2. Revealed the Failure of the Material to Satisfy.
3. Requested Information Regarding Future Life.
4. Received a Reply from the Master.
5. Refused the Master's Instructions.
6. Result: "Went away" from his only Saviour.—Leroy Blackburn.

STEPPING STONES TO SUCCESSFUL SERVICE

Philippians 3:13,14

1. *Resolution.*
"I count not myself to have apprehended."
2. *Concentration.*
"This one thing I do."
3. *Renunciation.*
"Forgetting those things which are behind."
4. *Aspiration.*
"Reaching forth unto those things which are before."
5. *Determination.*
"I press toward the mark."
—S. F., in *Philippine Evangelist*.

EFFECTUAL EVANGELISM

Acts 1:8

- I. *It Is Personal*—not mechanical (Mark 16:15).
 1. It is not the church buildings, bells, bulletin boards, or church activities.
 2. It must center about believers who are empowered with the Holy Ghost (Acts 1:8).
- II. *It Is Positive*—not passive. Aggressive warfare is necessary (Acts 8:4). Two things are essential to positive evangelism:
 1. A conception of the need (I John 5:19).
 2. A concern for the lost (Luke 14:23).
- III. *It Is Perpetual*—not spasmodic (I Cor. 15:58).
 1. We are to shine—not flicker (Matt. 5:14-16).
 2. We are to be instant in season, and out of season (II Tim. 4:2).

—W. L. Sanford.

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*It had a proper opening,
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It had but one supreme defect—
It failed to reach a soul.*

—Henry Pickering, in *The Witness*.

THREE SPECIAL "COMES"

1. The Father's "come" for reasoning (Isa. 1:18).
2. The Son's "come" for resting (Matt. 11:28).
3. The Spirit's "come" for refreshment (Rev. 22:17).

—The Harvester.

THE CHRISTIAN IN A DARK WORLD

Philippians 2:15, 16

- I. *The World We See*—"crooked and perverse" (v. 15).
 1. A world of dishonesty and perversion.
 2. A world of sin and darkness.
- II. *The Life We Live*—"blameless and harmless" (v. 15).
 1. A life of consistency.
 2. A life as sons of God.
- III. *The Light We Reflect*—"shine as lights" (v. 15).
 1. A light of permanency.
 2. A light of knowledge.
- IV. *The Message We Give*—"word of life" (v. 16).
 1. A message of life.
 2. A message of hope.

—John S. Brinkman.

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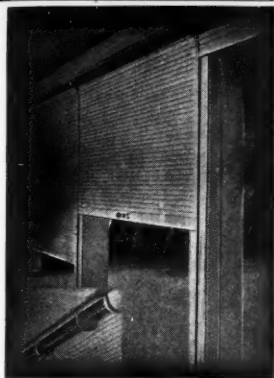
John 10:9

1. *The Simplicity* of the Gospel—"I am the door." Christ is possessed of both divine and human nature, and is thus a door swinging outward and inward, allowing God to come to man, and man to go to God.
2. *The Exclusiveness* of the Gospel—"by me." There is no other way. God is not found apart from Christ.
3. *The Inclusiveness* of the Gospel—"if any man." The door is open to all: "whosoever will may come."
4. *The Condition* of the Gospel—"enter in." He who would enjoy Christ must come to Christ. The fold furnishes refuge only for those who enter.
5. *The Safety* of the Gospel—"he shall be saved." Christ furnishes security (v. 28).
6. *The Liberty* of the Gospel—"shall go in and out." Just as the sheep had the shepherd's care in both the confinement of the fold and the liberty of the hillside, so believers are under the care of Christ in both movements of rapturous fellowship with their Lord and in times when thought must center on what we term the temporalities of living. In for safety, and out for service; we go in to hear, and we go out to tell.
7. *The Satisfaction* of the Gospel—"and shall find pasture." What wondrous meadows of truth are furnished the flock of Christ!

—C. I. Scofield.

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Shaping each day, by living truth enshrined,
The plastic clay of youthful heart and mind.

—Herbert J. Bryce.

PREACHING

Romans 1:15

1. The Power of Preaching—"as much as in me is" (Rom. 15:19).
2. The Person of Preaching—"I am ready to preach the gospel" (Acts 18:28).
3. The Place of Preaching—"to you that are at Rome also" (Gal. 1:16).

—W. A. R. S.

THREE ASPECTS OF CALVARY

I Corinthians 1:18

I. To the Unsaved.

1. The guilt—"peace through the blood of his cross" (Col. 1:20).
2. The record—"handwriting of ordinances . . . nailing it to his cross" (Col. 2:14).

II. To Those Who Are "Being Saved."

1. The world—"God forbid . . . glory, save in the cross . . . world is crucified unto me, and I unto the world" (Gal. 6:14).
2. The flesh—"they that are Christ's have crucified the flesh" (Gal. 5:24).
3. "I"—"I am crucified with Christ" (Gal. 2:20).
 - a. The call to the cross (Matt. 10:38; Luke 14:27).
 - b. The pattern (Phil. 2:8; Heb. 12:2).
 - c. The offense (Gal. 5:11, 12).
 - d. Enemies of the cross (Phil. 3:18, 19).

III. To the Crucified Christian.

1. "Always bearing about in the body the dying of the Lord Jesus" (II Cor. 4:10).
2. "We also are weak in him . . . live with him" (II Cor. 13:4).
3. "The sentence of death in ourselves" (II Cor. 1:9).
4. "As dying, and, behold, we live" (II Cor. 6:9)—*The Overcomer.*

FOR THE CHURCH BULLETIN

"The Lord is in his holy temple;
Let all the earth keep silence before him."
Keep silence, friend, for some have come
To cast their care on God today;
And some to praise from thankful hearts,
And some, "Thy kingdom come" to pray.

Keep silence; let Him speak anew
To every heart—perhaps to you.

—Ella Broadus Robertson, in *Watchman-Examiner*.

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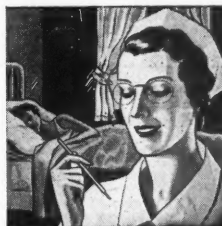
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Speak with clear enunciation,
So that all can understand,
From your subject never wander,
Keep a note or so at hand.

—W. E. Earl, in *The Harvester*.

PATIENCE

Let us confidently and lovingly trust in the Lord, and wait patiently for Him! He is worth waiting for. Patience is a proof of our faith. A faith that has no patience is a tree that has no fruit, an organ that has no music, a bird that has no wings: a complete contradiction in terms.—Joseph Parker.

THE TRIAL OF FAITH

I Peter 1:7

If God gives faith He will surely try it, and if He leads us out into service and testimony for Him He will surely try us and prove how far we are depending upon Him alone. He will not be mocked by a profession of faith. He will test it to prove whether it be real; and all that is divine will surely stand the trial. But let the tried one take courage. If the brook dries up, the widow awaits him with the cruse of oil and the handful of meal, and if the widow's son dies, the God of resurrection is there to make Himself known as the living God, a very present help in trouble.
—J. R. Caldwell.

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A Guide for the erring to the way of life.
A Leader for the Christians of his age.

—V. E. Tanksley in *Evangelical Visitor*.

WHAT IS MAN?

Psalm 8:4

Answer:

Our righteousness (Isa. 64:6) 0
Our ability to pay for our redemption (Luke 7:42) 0
Our intrinsic value (Gal. 6:3) 0
What we know of ourselves (I Cor. 8:2) 0
What we are without love (I Cor. 13:2, 3) 0
Our power to acquire or to receive (John 3:27) 0
Our profitableness in the flesh (John 6:63) 0
Our fruit-bearing and service without Christ (John 15:5) 0
The service of even men like Paul and Apollos without God (I Cor. 3:6, 7) 0

Total value of man
apart from God.....0

Reason:

That no flesh should glory in His presence (I Cor. 1:29; 4:7).

Conclusions:

Cease ye from man (Isa. 2:32).
Consider Him (Heb. 12:1-3).

—S. M. Ransome

"THE LORD IS AT HAND"

I do not know how it may be with others, but I feel that when I can say that the coming of the Lord draweth near, I have a weapon in my hand of no common edge and temper.

I can go to the *struggling saint*, against whom the battle seems to go hard, and say, "Faint not, the Lord is at hand, and He will bruise Satan under your feet shortly." To the *saint, wearied with a vexing world*, fretted with its vanities, and troubled with the thickening darkness of its midnight, I can say, "Be of good cheer; the Lord is at hand; but a little while, and the world shall cease to vex; sooner than you think, the morn will break." To the *suffering saint*, I can say, "Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of union forever." To the *flagging saint*, heavy and slothful in his walk, I can say, "Up, for the Lord is at hand; work while it is day; look at a dying world, all unready for its Judge; cast off your selfishness and love of ease." To the *covetous saint*, I can say, "The Lord is coming. This is no time for hoarding now. Heap not up treasure for the last days."—Horatius Bonar.

THE PERSONALITY OF THE PREACHER

A certain minister was engaged to make an address on "The Power of the Pulpit." He spoke to a shrewd old Scotch woman, a parishioner of his, about it, and asked her some questions regarding the subject. She replied, "The power o' the pulpit is it? Weel, the power o' the pulpit depends on wha's in it."—Brethren Evangelist.

Moody Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

At the close of the service conducted by the Tebo Gospel Party in Gordon College, Boston, a large number of students dedicated their lives to the Lord. Dr. Wood, the president of the college, said that they had been praying for a movement of the Holy Spirit before the close of the term and undoubtedly this was the answer. The service was held during the meetings conducted by the party in the First Free Baptist Church in the Roxbury section of Boston. The Tebos also conducted a consecration service for the Philathea mothers and daughters in Tremont Temple on Mothers' Day. From Boston the party went to Springboro, Pa., for a series in the United Brethren Church.

Dr. DeWitt Johnson, of Detroit, Mich., who for many years was conference evangelist of the West Wisconsin Methodist Episcopal Church, and former pastor of the Fort Wayne, Ind., Gospel Temple, has returned to the evangelistic field. Roger E. Montague, soloist and chorus director, is assisting Dr. Johnson, while Mrs. Montague is children's worker and pianist.

Frank Bertram Miller, of St. Paul, Minn., who has been serving as pastor of Simpson Memorial Church, St. Paul, is returning to the evangelistic field in which he served for many years prior to his pastorate work.

Seven months of revival activity with Sioux Falls as headquarters for the Elden R. Farrar Evangelistic Party was terminated by an old-fashioned spiritual awakening in the Wakonda, S.D., Baptist Church, John Jensen, pastor. A number of souls found Christ as their Saviour, and there were many dedications for life service. Helen Griggs continues with Mr. and Mrs. Farrar.

A two weeks' campaign in the Galilee Baptist Church, Denver, Colo., is reported by the Harwood Evangelistic Party. A large number of souls accepted Christ.

Mr. and Mrs. Harwood were assisted by Jessie Roy Jones, who had charge of the music, and Mrs. John A. Drawz, artist and young people's worker.

Special services were held May 9-22 in the Christian and Missionary Alliance Church, Shamokin, Pa., where G. A. Aitcheson is pastor. Neil McIntyre, blind evangelist, was the speaker. Mr. Aitcheson writes that never in its history did so many strangers visit the church in a single campaign. Mr. McIntyre's messages, his playing of the organ and singing of hymns of his own composition left

tinue the meeting for two more weeks. A revival began among the children of God and continued to the salvation of the lost. Mr. Walsh spoke in the Methodist Episcopal Church, Syracuse, N.Y., where 60 souls gave their hearts to the Lord. In Brooklyn, N.Y., in April, 50 surrendered to Him.

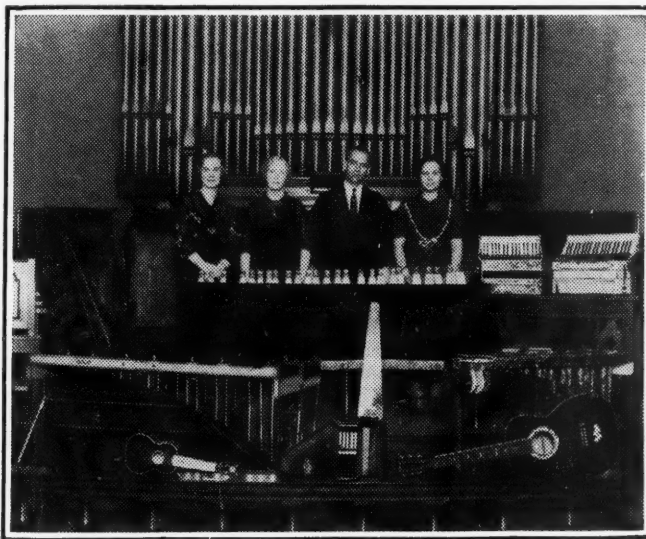
C. Weston and Mrs. Sanders held a revival of two weeks duration for the Chesterfield United Churches, where W. S. Beardshaw is pastor. Mr. Sanders' messages and Mrs. Sanders' musical talent were convincing testimonies to God's saving and keeping power.

Nine young people professed conversion and many reconsecrations were recorded in a ten-day engagement conducted by Burleigh M. Sylvester and Stanton W. Gavitt with the Baptist Church of Sutton, N.H., John C. Hatch, pastor.

Guy W. Green reports two meetings with Presbyterian churches in Texas. In Refugio, where C. S. Long is pastor, there were 9 additions, while the meetings in Athens resulted in several confessions and additions to the church. In Kingfisher, Okla., 16 united with the church at the last Sunday morning service.

The following report comes from Mrs. Dibble, of the George Dibble Party: "We closed a two-weeks Easter campaign April 30 in Rutland, Vt. The meetings began in the Advent Christian Church, but as the crowds increased we were forced to move to the Baptist Church which has the largest auditorium. Great conviction attended every service, and on young people's night, 38 came to Christ and dedicated their lives to Him. At all three services on the closing day the Holy Spirit was manifest in the salvation of souls. Mr. Fox, the pastor of Advent Christian Church, said that 150 signed the decision cards in the inquiry room."

From a small beginning in the Baptist



Merle E. and Mrs. Tebo with Edna Mae Borders and Nadina Leonard

a profound effect, and the result was a deepening of the spiritual life of those attending the services. Mr. McIntyre also conducted a profitable series in the Gospel Tabernacle, Williamsburg, Pa., Peter Kinlak, pastor.

Two weeks of special meetings with the First Baptist Church, South Chicago, Ill., Dr. Boyde, pastor, is reported by Clarence E. Davis. Christians were revived and several persons were saved.

From May 9 to 26 Edward VanderJagt held a campaign in the United Brethren Church, Bradley, Ill., where H. C. Short is pastor. There were many conversions, and great blessing attended the meetings.

Following a three weeks victory meeting in Fife Lake, Mich., L. C. Robie went to the United Brethren Church, Elkhart, Ind. Although a difficult task, the Spirit of the Lord prevailed and souls were saved. Mr. Robie had the opportunity to speak over the radio and to clubs.

After the close of a two weeks series in the First Baptist Church, Crawfordsville, Ind., Michael Walsh was asked to con-

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Church, West Portland, N.Y., the attendance of the meetings conducted by Michael J. Anzalone for two weeks in April, increased until the church was crowded. The Sunday School also experienced a record in attendance. More than 30 decisions were recorded. In the United Brethren Church, Frewsburg, N.Y., where Mr. Anzalone next held special services, there was sustained interest and conviction. Backsliders were reclaimed and many found Christ. In conjunction with these sessions a daily radio broadcast was carried on, which resulted in many decisions. One deaf woman who has been unable to hear a sermon for twenty-five years listened and enjoyed the daily broadcast.

A fifteen-day series was conducted by F. A. Geisenheimer in the Mennonite Memorial Church, Altoona, Pa., Emerson F. Slotterback, pastor. In addition to the 10 persons who made public profession of their faith in Christ, there were many members who commented on personal blessings received.

The eighteen-day pre-Easter meeting in the Central Baptist Church, Middleboro, Mass., in which Gerald E. Bonney was the evangelist, resulted in a general awakening with conversions at every invitation. There were twenty-five accessions to the church, of which Dr. F. F. Peterson is pastor.

Hyman Appelman preached for twelve days in the Church of the Open Door, Los Angeles, Calif. There were 163 additions to the church.

Winona Lake activities will be at their best in July and August. In addition to the strong program, Arthur McKee, the general manager, writes that much has been done to minister to the physical needs of the guests. The three hotels have been redecorated and new inner-spring mattresses installed.

The Holy Spirit manifested Himself in wonderful power in a campaign conducted by R. J. Kees in the Methodist Church of Webberville, Mich., E. Carless, pastor. The campaign closed on May 14 and found the community stirred by this soul-winning endeavor, and the church revived to new interest in Christian living. A young people's society was formed, all the newly elected officers being saved during the campaign. One of the high lights of the meetings was the young people's rally on May 13, when young people came from Bath, Okemos, Wayne, and East Detroit, Mich., where Mr. Kees has preached. On May 16, Mr. Kees opened a two-weeks campaign at the Jackson Gospel Tabernacle, Jackson, Mich. M. B. Hinkle, who broadcasts the Michigan Radio Revival Hour at 6:30 A.M. every weekday over radio station WIBM, is the pastor. Beside preaching, leading the singing, and playing his marimba and piano accordion at the tabernacle, Mr. Kees assisted Mr. Hinkle in his broadcasting.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

On his way to the East coast Dr. Herbert Lockyer addressed the Sixty-seventh Annual Conference of the Primitive

1939

Erieside Bible Conference Announcements

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Moody Monthly

Methodist Church in Hazelton, Pa., and the conference of the Rochester (N.Y.) Bible Union held in the Calvary Baptist Church and the Westminster Presbyterian Church. After a few weeks' vacation in England, Dr. Lockyer will return to the States to fill his engagements, beginning at the Western Pennsylvania Bible Conference, meeting in the First Presbyterian Church, Slippery Rock, from June 25 to 30.

Dr. Henry Ostrom addressed meetings in Toronto, Ontario, Canada, in the Church of the Crusaders, Dr. Albert Hughes, pastor, and (under the auspices of the London Bible Institute, Dr. J. W. Mahood, president) in the Wortley Road Baptist Church; the Young People's Rally; in the St. Thomas Y. W. C. A. the meeting of the Extension Class; and in the Central Baptist Church, James McGinley, pastor. Dr. Ostrom also made the address to the graduating class of the London Bible Institute.

Although Dr. Max I. Reich is now serving on the staff of the Educational Division, he has taken the opportunity to accept invitations in the Chicago area. On May 8 he addressed the Scripture League of Evanston, and on May 22 he addressed the Illinois Fundamental Ministers' Association meeting in the Belden Avenue Baptist Church.

W. W. Shannon held an evangelistic campaign in the First Presbyterian Church, Tyler, Texas, May 7 to 21, Robert Hill, D.D., pastor, who writes, "No figures can convey any estimate of the spiritual blessing you have brought us. We shall ever be grateful for your coming."

Jock Troup was the evangelist for the campaign conducted by the Detroit Christian Business Men's Association, April 30 to May 14. There were 19 who professed conversion. Mr. Troup was assisted by Mr. and Mrs. R. O. Nelson.

The Sunshine Gospel Trio filled engagements in New York City, Passaic, Perth Amboy, Bayonne, Trenton, Keyport, N.J., and in Blue Point and Hempstead, N.Y. On May 21 they began a two weeks campaign in the First Baptist Church, Peekskill, N.Y., Rev. F. Gordon Ham, pastor.

FUTURE ENGAGEMENTS

Michael J. Anzalone—July, Lumberton, N.C., and Corry, Pa.
A. F. Banker—July 26-Aug. 6, Lake Lamoka, Ind.; Aug. 11-13, Fort Wayne, Ind.; Aug. 16-26, Winona Lake, Ind.; Aug. 27-Sept. 2, Pandora, Ohio.
Gerald E. Bonney, "The Bonney Workers"—July 3-16, Carrollton, Tex.; July 30-Aug. 13, Calvin, Okla.; Oct. 8-29, Mt. Vernon, Ill.
John Carrara—June 25-July 9, Flint, Mich.; July 23-28, Kummey, N.H.; July 30-Aug. 11, Elkhart, Ind.; Aug. 13-Sept. 4, Shelby, Ohio; Sept. 10-Oct. 1, Winterset, Iowa; Oct. 8-29, Adrian, Mich.; Nov. 5-24, Waverley, Iowa; Nov. 26-Dec. 10, Kalamazoo, Mich.
Elden R. Farrar—July, Bemidji, Minn.; August, Pinebrook, Pa.
Carl C. Harwood—June 25-July 2, Slippery Rock, Pa.; July 30-Aug. 13, Snohomish, Wash.; Aug. 20-Sept. 3, Sacramento, Calif.; Sept. 6-17, Los Angeles, Calif.; Sept. 20-Oct. 1, Superior, Ariz.; Oct. 8-29, Glendale, Ariz.; Nov. 5-19, Tucson, Ariz.; Nov. 22-Dec. 3, Greeley, Colo.; Dec. 6-17, Fruitdale, Colo.
DeWitt Johnston—June 18-July 2, Ogden, Mich.; July 9-23, Alexandria, Ind.
Raymond O. Nelson—July, Stoutsville, O.; Aug., Chautauqua Lake, N.Y.
L. C. Robie—Sept., Marion, Mich.; Oct., Ann Arbor, Mich.; Nov., Detroit, Mich.
B. M. and Mrs. Rollins—June 26-July 9, Rockton, Pa.; July 11-16, Mapleton Depot, Pa.; July 23-Aug. 6, Hillsdale, Pa.; Aug. 9-27, Leonard, Mo.; Aug. 29-Sept. 10, Okaw, Ill.; Sept. 11-24, Wabash, Ind.; Sept. 26-Oct. 8, Rice Lake, Wis.; Oct. 10-22, Du-

(Continued on page 643)

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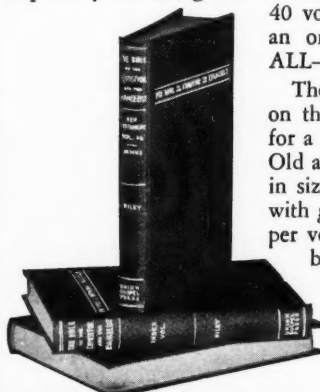
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Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Yesterday and Tomorrow in Northern Nigeria, by Walter Miller, M.D.

The author, a missionary doctor, has spent practically the whole of his working life laboring among and living with the people of the northern province of Nigeria. Seen through the eyes of an able and seasoned government administrator, who has written the Foreword, he is appreciated for his unstinted and self-effacing devotion to the people. "The little vignettes drawn in the book by him of Kano before the advent of the British, and of Kano under present conditions, are fascinating," he says, and adds, "He is not afraid to put forward some rather startling and unorthodox suggestions for the future." With these we cannot agree, as for example—"that the missionary societies . . . decide to withdraw all missionaries, both European and American, from the whole of Nigeria, and funds as well, and to continue this measure of self-denial for seven years, with the prospect of permanency in the offing." This as "a challenge to the African Church (rather than as a measure of retreat for the alien missions." But withal, this is a thoughtful book, and will appeal to the administrator, the educationist, the student of Africa, the missionary enthusiast, or the man who just likes a good travel book.

182 pages. 8 1/4 x 5 inches. Student Christian Movement Press, London. \$2.00.

J.R.R.

Medieval Panorama, by G. G. Coulton.

Dr. Coulton is well-known as one whose pen pictures of the Middle Ages are both authoritative and charming. His extensive writings include such volumes as *Life in the Middle Ages*, *Scotch Abbeys*, and *Five Centuries of Religion*.

The subtitle of the present book is "The English Scene from Conquest to Reformation," which means roughly, from the eleventh century to the sixteenth. The eight hundred pages comprise fifty-two chapters, each a complete picture of some aspect of medieval life, such as, "Bishops of Rome," "Conversion of Wild Men," "Nature and Superstition," "The Royal Court," "The Monastery," "Home Life," "The Black Death," "Free Thought and Inquisition," and "The Mystics."

The author has applied his rare gifts to compiling a thoroughly serious and fair bit of history, putting it into a form that is at once good literature and also exceptionally attractive reading.

801 pages. 8 3/4 x 5 1/2 inches. Macmillan Company, New York. \$4.00. W.H.H.†

Japan Needs Christ, by Clifford Lewis.

A collection of travel experiences in Japan and Korea, including contributions from various Christian workers who are carrying on gospel witness in those countries. The introduction mentions that this is the first of a series of books which Mr. Lewis plans to write on various phases of a world tour which he has recently completed. The author is executive secretary of the Young People's Fellowship Clubs, and his travels have been undertaken with the thought of promoting the ideals for which the Fellowships stand. The whole movement is definitely Christian and thoroughly evangelistic. This present volume will prove of much interest, particularly to those who have never been permitted to take any other than imaginary trips around the world.

121 pages. 7 1/2 x 5 inches. Zondervan Publishing Company, Grand Rapids. 50 cents. W.H.H.†

†Dr. William H. Hockman

If He Should Fail, by Chester M. Savage.

This volume is filled with material which is at once scriptural, inspirational, and decidedly practical. Not only will the reader's heart be warmed as he peruses its pages, but the preacher and teacher will find herein a wealth of usable poems, illustrations and other sermon material. The preacher-author has drawn freely on the works of others, and has combined this with excellent original production, which renders the book one of unusual value. It is profitable reading for young and old.

142 pages. 7 1/2 x 5 inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

The Church of the Living Lord, by K. O. Lundberg.

This practical exposition of Paul's Epistle to the Ephesians is the work of a student of painstaking and conscientious habits; sound schooling in the languages and disciplines involved in biblical research; and a background of many years of preaching, teaching, and writing, during which he had ample training in transmitting to others the results of his study. Meanwhile he has kept his soul attuned and refreshed through intimate communion with the Master Teacher. The product of this able and reverent examination is sure to greatly enrich the spiritual understanding of the thoughtful reader.

177 pages. 8 x 5 1/2 inches. Augsburg Publishing House, Minneapolis. \$1.00. J.R.R.

Miraculous Healing, by Henry W. Frost, D.D.

A very readable book on the subject. The author has carefully considered the question from its various angles and seeks to hold a position that counters nothing of biblical teaching or of actual experience. The book opens and closes with the author's own personal testimony and the testimony of intimate friends who have been blessed by miraculous healing. These same chapters also give instances where the healing did not take place, though conditions were quite the same in both cases. Several chapters deal with the biblical interpretation of the subject. The author seeks to be fair and unprejudiced in his discussion and conclusions. Dr. Charles G. Trumbull, in his brief review of the book, says, "It is the most valuable discussion of the whole subject of divine healing I have ever read."

175 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. \$1.00. E.S.M.

Patches, by Loretta P. Root.

Patches is a dog who gives in the first person a tale of his life in a missionary family in India. Children will gain much valuable information concerning the country and the customs. Clear ideas are gained of journeying, the missionary home, the camp, the caste problem, the dispensary work, and the need and power of the gospel in India. The illustrations were drawn mostly by the missionary author and her sons.

100 pages. 8 x 6 1/2 inches. Woman's Missionary Society, Winona Lake, Ind. \$1.00. L.E.L.

Dead Ned, by John Masefield.

This story of a man unjustly convicted and hanged, but later restored to life, is based on two actual achievements of surgery. It reveals the poet laureate's ability to write exciting prose fiction, but disappoints readers by postponing the conclusion till a future volume.

289 pages. 8 x 5 inches. Macmillan Company, New York. \$2.50. H.E.S.

A Daily Rate, by Grace Livingston Hill.

Since her first book, *A Chautauqua Idyll*, Mrs. Hill has enthroned herself in the hearts of story-loving people by more than sixty different novels. This reprint of a book published in 1900 by the American Sunday School Union, shows the wearing quality of her work and the depth of its appeal. One is impressed with how truly she pictures the times of her heroines as one turns back these forty years. Cozy corners, gingersnaps, and giggles, and "a touching ballad sang in a stentorian voice," will almost need an interpreter for her present-day admirers. As the quaintness of the setting attracts them, they will find for themselves the message, "Child of the Master, faithful and dear, bend not thine arms for tomorrow's load."

351 pages. 7 1/2 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. C.H.B.

Windblown, by Paul Hutchens.

Written in the author's usual classic style, this ninth novel from his pen abounds in graphic character sketches and deep pathos. There is beauty in the rich choice of words. The windblown soul of Lillian Bagley finds strength in her girlhood faith. The drunken husband who has crushed her life cannot destroy the artist's spirit. Not one but many suffer for the hasty marriage. God cannot give back the wasted years, but the submissive soul can build anew a life of love and triumph.

187 pages. 7 1/2 x 5 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. C.H.B.

The Wealth, Walk, and Warfare of the Christian, by Ruth Paxson.

This is not strictly a commentary, but an effort to present a work of inspiration based upon Paul's Epistle to the Ephesians. The statement of the author perhaps will most effectively bring to the attention of the Christian public the merits of this work. She says, "Many personal interviews with my personal correspondents keep me in touch with the deep inner needs of Christians. Thousands today are suffering from spiritual and mental depression, and the word 'wealth' should be like a real nugget of gold for which they will grasp."

Others are conscious of unworthiness, failure and defeat and they do not know the way to victory. To them the word "walk" will have a message. Still others, who are loyal and true to Christ, are passing through terrible attacks from Satan and know not how to meet them victoriously. To them the word "warfare" will open the door of possible escape. This book will be welcomed by many Christians and will not fail to do good in leading them into the appreciation of God's highest and best.

222 pages. 8 x 5 1/2 inches. Fleming H. Revell Company, New York. \$1.50. P.B.F.

A Commentary on St. Paul's Epistle to the Galatians, by Martin Luther.

It is a pleasure to bring to the attention of the Christian public this commentary by Luther. This is a new and abridged translation by Professor Theodore Graebner, D.D., of Concordia Seminary, St. Louis. Luther's commentary on Galatians dealt with many problems which had no particular modern significance. The translator has made a real contribution to Christian literature in this edition by eliminating reference to the problems which were of importance in Luther's day, but are now obsolete. The aim of the transla-

tor has been to retain in full, Luther's illuminating comments on the Scripture text. As stated by the publishers, preachers and Bible students will welcome this new volume as a genuine and helpful interpretation of Galatians.

282 pages. 8 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.95. P.B.F.

A Well-furnished Life, by D. Henderson, B.D., D.D.

Six chapters presenting in a very practical way, especially for young people, the characteristics of fitness on the various planes, physical, mental, social, moral and spiritual. The author shows a keen appreciation of life's problems as they relate to every phase of Christian activity, and he meets those problems in a clear and sympathetic manner.

It seems to the reviewer, however, that the author in commenting on "the fathom" and the Lord's Day, using the terms interchangeably in the chapter titled "On the Moral Plane," has not made clear the distinction involved, and has seemed to place obligations upon Christians in a sphere where privilege should hold sway.

137 pages. 7 1/4 x 4 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

Unto All, by Howard W. Ferrin, D.D.

The author has presented twenty chapters of thoroughly scriptural and deeply devotional material pertaining to the person and work of Christ. In the introduction he explains that he has used an outline which is abridged from one which appears in *His Gospel of Life, Love, and Light*, by Norman Harrison. One cannot read this book with an open mind and receptive heart without the desire to fall at the feet of our blessed Lord and exclaim with Thomas, "My Lord and my God."

The material indicates that the writer has spent much time with the Word of God, and much time in the presence of the Lord Jesus. The material contained in this book will furnish exceedingly rich reading for the layman, and some excellent material for the preacher and Bible teacher to use.

158 pages. 7 1/2 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

Dynamic Christianity and the World Today, by Samuel M. Zwemer, D.D.

The author, well qualified by outlook, training, and experience, to write intelligently and forcefully on the subject of missionary activity, has given in this excellent book twelve chapters of thrilling studies under the two general subjects "Dynamic Christianity" and "The World Today." He emphasizes the need for a clear, uncompromising, scriptural presentation of New Testament gospel as the only answer to the world's needs. There is very welcome re-emphasis, also, of the fact that "while there may be comparative religions, Christianity is not one of them."

Dr. Zwemer speaks with the voice of authority, having been for so many years active on the mission field, and since that time, having important and broad contacts religiously in this and other lands. There is a beautiful touch in the fact that the author has dedicated this volume to the memory of Robert P. Wilder, founder of the Student Volunteer Movement.

173 pages, 7 1/4 x 4 1/2 inches. Inter-varsity Fellowship, London. 90 cents. W.P.L.

George W. Truett, by P. W. James

This interesting biography deserves wide reading among clergy and laymen alike for many reasons. In the forty-second year of his pastorate in the First Baptist Church of Dallas, Tex., with its seven thousand membership, Dr. Truett is not only the pre-eminent representative of his denomination in this country, but better known than any other in South America, Europe

and foreign mission fields of the Far East, besides being head of the Baptist World Alliance, which convenes this summer at Atlanta. He has also influenced the thinking and ideals of preachers in general more than any other in the twentieth century, through Bible conference and evangelistic addresses in all our leading cities.

Above all a preacher and pastor himself, he has discovered how to exalt Christ alone and attract all classes of men to His allegiance. This book discloses his gifts of mind and voice, but especially a devout spirituality and tireless zeal which all may emulate, along with methods of pulpit preparation and parish shepherding that pastors will value.

296 pages. 8 x 5 inches. Macmillan Company, New York. \$2.50. H.E.S.

All This, and Heaven Too, by Rachel Field.

This book can be viewed from several distinct angles yet prove of equal and absorbing interest. Its literary style is beautiful and vivid, but natural and perfectly adapted to the subject matter. As a novel and a love story, it possesses the added charm of historical truth, describing the life and development of real people, moreover belonging to one of the most notable families of New England and New York in the last century. In their hospitable home leading statesmen, writers, and men of affairs were frequent guests, and we come to understand through them the tides of public sentiment.

But the heroine, great-aunt of the author, is properly the outstanding personality portrayed throughout, first because of her mental gifts and charm, and secondly by reason of her leading part in France's political crisis and her complete and successful transplanting to America, where she won her own high place and became an example of racial differences happily intermarried. We need to learn of our indebtedness to this French lady.

596 pages. 8 x 5 inches. Macmillan Company, New York. \$2.50. H.E.S.

In Praise of Mothers, compiled by J. Harold Gwynne.

This attractive book, at once pleasing to the eye and satisfying to the heart, contains a mingling of matter in praise of mothers. A choice compilation of poems is the chief contents, and each page is adorned with prose "fillers" which add much to the worth of the book. A choice collection of Bible passages, "Gems from the Book of Books," makes a fitting conclusion. One feels that the compiler has avoided the fulsome and merely sentimental, and that the message of these pages is a spiritual one.

90 pages. 7 1/4 x 4 1/4 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. W.M.R.

Quit Worrying, by Charles F. Weigle.

Evangelist Weigle has written a series of booklets, reflecting his own radiant Christian faith and deep convictions of ethics and duties. Each title is revealing, and each booklet is most worthy of serving as a help to son or daughter, friend or neighbor. Other titles are: *A Deck of Cards*, *Listen, Girls!*, *The Way of the Cross*, *Heaven, a Better Country*.

28 to 32 pages. 6 x 4 inches. Zondervan Publishing House, Grand Rapids. 20 cents each. W.M.R.

John Wyclif and the English Bible, by Melvin M. Commaek.

This book is an attempt to bring together the authentic Wyclif translations of the English Bible. The introductory chapters embrace in readable form the facts about Wyclif and his time—the Lollards, the English language, and the opposition which a translation of the Bible was forced to encounter. Without this information there would be neither understanding nor appreciation of the man and his work.

289 pages. 7 1/4 x 5 1/2 inches. American Tract Society, New York. \$1.75. J.R.R.

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Methodist Recorder—"Makes the heart stronger and more joyous."
Church Management—"Will restore confidence in the Christian philosophies."

64 Pages. Bound in Blue Cloth.

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United Lutheran Publication House
1228 Spruce Street Philadelphia, Pa.

A Complete Concordance, by Alexander Cruden, M.A.

For over a century and a half this concordance has held its place as an indispensable Bible reference help. From time to time abridged editions have been published and while convenient for handling, they have not been altogether satisfactory. This new, large type, complete edition will provide the student with the most adequate if not the most convenient presentation of this work. In addition to the author's word commentary, there is a list of Bible proper names with definitions and copious notes. 618 pages. 10 1/4 x 7 1/4 inches. Fleming H. Revell Co., New York. \$2.00. C.H.B.

Spiritual Potencies, by Frank S. Tolman, Ph.D., and Mary W. Tolman, A.B.

Another really good book that challenges the thoughtful reader to desire to live on the highest possible Christian plane. Its title is well chosen. Its contents are thoroughly Christ-centered, holding forth the eternal Christ as the background as well as the energizing power of all higher Christian experience. The authors have written to send their appeal to the heart of all who are seeking for the development of the highest spiritual potencies God offers man. The scholar of the philosophic turn of mind, as well as the psychologist or the

theologian, will find this book especially stimulating. Each of the ten short chapters portrays much thought on the part of the authors, and challenges deep thinking on the part of the reader. Volumes of thought and inspiration are condensed into this one volume of print.

151 pages. 8 x 5½ inches. Fortuny's, New York. \$2.00. E.S.M.

The Seven Dispensations, by Clarence M. Keen.

Mr. Keen presents in a very concise and yet complete study the way in which God deals with man in respect to sin, and man's responsibility, during very definite periods of time known in the Scriptures as "ages."

19 pages. 9 x 6 inches. Author, Benton Street Baptist Church, Kitchener, Ont., Canada. 10 cents. W.H.L.S.

Seven New Testament Soul-Winners, by W. B. Riley, D.D.

This is a volume containing seven sermons by this well-known Christian leader. The effort of the author was to present to the people of the First Baptist Church of Minneapolis their primary responsibility as soul-winners. This is a book that should be in the hands of every minister as well as Sunday School teacher. It is a pleasure to commend it.

95 pages. 7½ x 5½ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. Cloth, \$1.00; paper, 50 cents. P.B.F.

The Christian Message in a Non-Christian World, by Hendrik Kraemer.

Dr. Kraemer is professor of History of Religion at the University of Leyden. His learned and weighty discussion of some of the salient aspects of the great missionary question has been characterized by the Archbishop of York as "the volume that is likely to remain for many years to come the classical treatment of its theme, and one that will supply the principles of missionary policy for our generation." As one of the outstanding contributions to missionary thinking, the book should be read by all missionary leaders, for there is much that is helpful and provocative of serious thought.

However, there are some very important matters over which we are compelled to take issue with the learned author. For example, in discussing "The Missionary Approach," Dr. Kraemer finds it difficult to agree with the mode of presenting Christian truth to the Chinese mind employed by the fundamentalist missionary group. Among other strictures, he remarks, "We do not deny in the least that it is, theologically speaking, very important to have a clear conception of these matters (the virgin birth, the infallibility of the Bible, a juridical conception of the atonement, etc.), but to make these theological positions the object of faith, as the fundamentalists do, is a disastrous distortion of the Christian revelation." "The divinity of Christ is an essential Christian doctrine, but to present 'Christ, the Son of the living God,' as the second person of the Godhead is an intellectualist obscuration of the gospel, which naturally has a revolting effect."

Furthermore, after running through the book one is impressed with the distressing fact that while there are references to "Rethinking Missions," to the Jerusalem Conference, to Stanley Jones and Sherwood Eddy, there is apparently no pretense of squaring the missionary program with the Word of God—there is no discussion of the divine objective or plan as disclosed by revelation. Nothing is said about gathering out the bride of Christ, or the coming age pictured by the inspired prophets. Indeed, the Word of God seems entirely left out of the picture. Presumably, the program in mind is that of presenting the person and ethics of Jesus in such a fashion as to challenge the discipleship of all nations, and thus bring about a new, idealistic world order.

455 pages. 9½ x 6½ inches. Harper and Brothers, New York. \$3.00. W.H.H.†

†Dr. William H. Hockman

Mary Reed of Chandag, by Lee S. Huisenga, M.D., F.R.G.S.

A generation ago the Christian world was shocked at the tragedy and heroism of a young missionary woman who suddenly discovered that she was a victim of that most terrible affliction, leprosy. What Mary Reed did in the face of such a terrible fate is a story well worth retelling. The long years of self-forgetful, devoted service on behalf of the leper population of her community in north India are reviewed in this little booklet, and many questions answered as to what eventually happened to Mary Reed, and where she is spending her declining years.

36 pages. 7¼ x 5¼ inches. Zondervan Publishing Co., Grand Rapids. 35 cents. W.H.H.†

Last Call Messages, A Memorial

The sudden and tragic death of the well-known and much-loved pastor P. B. Chenault, victim of a drunken driver, accounts for the name given to this modest memorial booklet. Five of the heart-searching and Scripture-freighted sermons used in the revival that he had conducted in a Baptist church in Dallas, Tex., and stenographically reported, are preserved here and will be eagerly devoured by multitudes of readers. Mr. Chenault was a faithful minister of Jesus Christ, of whom Dr. Wilbur M. Smith in a gracious Appreciation speaks revealingly. Mrs. Chenault, sustained in a remarkable way by the grace of God, has compiled this booklet as a service of love, and a means of continuing the fruitful ministry of her gifted and devoted husband. It were well if this dynamic message could be scattered by multiplied thousands.

72 pages. 7¼ x 5½ inches. Zondervan Publishing House, Grand Rapids. Art board cover, 50 cents. W.M.R.

Knowing Jesus through His Friends, by Claude Allen McKay, D.D.

Next to a study of the life of our Lord, there is no better human approach to a knowledge of the gospel than a consideration of the characters with whom He associated. "To know Jesus' friends and why they were His, is the better to know Him." The author has presented a study of one friend at a time, written in story form, which makes the ten characters he has introduced interesting reading. While Gamaliel and Luke cannot be closely related as any of the twelve disciples, still one will find much of interest and instruction in these two chapters.

121 pages. 7¼ x 5 inches. Fleming H. Revell Co., New York. \$1.25. C.H.B.

Made According to Pattern, by Charles W. Slemming.

Here is a new study of the tabernacle. The author has prepared it from lectures delivered on this subject during recent years. In this book he deals exclusively with the tabernacle, its forms, its fabrics, and its furniture, with the anticipation of enlarging upon the subject in a later contribution which will deal with "The Priesthood," "The Feasts," "The Offerings." Much attention is given to typology. Several diagrams are used to illustrate the text.

159 pages. 7¼ x 4¼ inches. Marshall, Morgan & Scott, London. \$1.00. C.H.B.

Modern Humanism and Christian Theism, by Elias Andrews, B.A., B.D.

The President of the University of Saskatchewan knew the author of this book as a student at Pine Hill Divinity Hall, Halifax, Nova Scotia. He says, "He combined wide and accurate learning, properly grounded in the study of language and philosophy, with a capacity for industry and a willingness to learn. A devout mind gave him the necessary insight into spiritual truth." President Thompson feels that this book gives a fuller and better treatment of the subject than is to be found elsewhere.

The first chapter explains the meaning of Humanism, past and present, and examines Buddhism and Confucianism; the

Greek Mind and Greek Philosophy; Rome's contribution to it; and the Renaissance. Modern Humanism is defined, and the tendencies which produced it examined, together with a summary of conclusions. Chapter two examines Philosophical, Religious, Scientific, Psychological and Literary Humanism as exploited by their chief exponents. Chapter three is an appraisal of Modern Humanism—its possible values, and where it breaks down, with a general criticism of seven important points where it vitally touches life, and, finally, a special criticism of Psychological, Philosophical, and Literary Humanism. Chapter five compares Humanism with Christian Theism and shows the reasonableness of the incarnation; the need of it; its meaning; and its abiding worth. There is a bibliography, but unfortunately no index.

232 pages. 7¼ x 5½ inches. Zondervan Publishing House, Grand Rapids. \$1.50.

Thessalonian Thought, by Clarence A. Marlin.

While the author has not attempted to present any "new truth," he has, in this verse by verse exposition of I and II Thessalonians, given us a clear, concise and scriptural exposition of these two important Pauline letters. This little book will be particularly helpful to average Bible readers who are looking for brief explanatory notes in connection with devotional readings.

91 pages. 7½ x 5 inches. Fleming H. Revell Co., New York. W.P.L.

This World's Goods, by John E. Simpson, D.D.

The pastor of the North Park United Presbyterian Church of Buffalo, N. Y., contributes this study of stewardship as it is related to life today. While written primarily as a study book for youth, the instruction can be applied to all church members. Its purpose is to show that the Christian's attitude toward his possessions is important not merely for supporting the church, but that his entire life may be planned and regulated as a result. Books of this type are timely in these days when despite an increase in our national income, there has been a persistent decrease in the gifts for benevolences and church support.

96 pages. 7½ x 5 inches. Fleming H. Revell Co., New York. \$1.00. C.H.B.

What About Church Suppers and the Like? by Johannes Hoifield.

The author gives fifteen very clear and, we believe, scriptural reasons why the commercializing and secularizing of the church are dishonoring to God. Out of his own experience as a pastor he indicates the value of scriptural methods of raising money, rather than the employment of worldly means. Many will welcome this helpful treatment of a most timely and important subject.

72 pages. 7¼ x 5¼ inches. Christian Radio Mission, 2601 Second Ave., So., Minneapolis. 35 cents. W.P.L.

J. Gresham Machen, His Life and Defense of the Bible, by William Masselink, Th.D.

The author knew Dr. Machen personally, having spent several years in his classes while a student in Princeton Theological Seminary. He not only came to know him as a teacher, but as a personal friend. He therefore writes with sympathetic heart. Those who have known Dr. Machen personally or by reputation will be glad for this publication which presents him as a defender of the Christian faith. The book gives an insight into the life, spirit, and work of this stalwart witness of the redemptive work of Jesus Christ.

While it is a pleasure to commend this book to the Christian public, it must be recognized that the author has not attained unto perfection. Despite his literary opportunities he displays a surprising narrowness of vision. To show this, it is enough to cite but one instance where he classifies premillennialism with the isms of the day.

Moody Monthly

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He seems to be ignorant of the fact that many of the most godly and able Christian scholars of the centuries were premillennialists. The mechanical part of the book is not up to standard and the orthography is not always the best, while the diction could be decidedly improved.

175 pages. 8 x 5 1/2 inches. Zondervan Publishing Co., Grand Rapids, \$1.00. P.B.F.

Faith of Our Fathers, by J. Theodore Mueller, Th.D.

The author calls this volume "a review of our holy Christian faith, as set forth in the Apostles' Creed." All Christian readers will rejoice in those portions of the book which so clearly declare the verbal inspiration of the Scriptures, the person and work of the Lord Jesus Christ, and the great foundational truths concerning our Christian faith. It will be difficult, however, for many to agree with the author in his statement concerning "means of grace" and some phases of eschatology. For example, one feels that Chapter Six leaves something to be desired in the way of true expression concerning the kingdom glory of Christ. Also, other statements concerning a general judgment causes one to wonder if the author sees clearly the distinction between the rapture of the Church (I Thess. 4) and the visible return of Christ in glory.

The reader will find throughout the volume a warmth of expression, as well as an evidently earnest purpose that the reader come to know this Christ of whom he writes.

124 pages. 7 1/2 x 5 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, \$1.00. W.P.L.

Music in Evangelism, by Phil Kerr.

Mr. Kerr, "evangelist, composer, musician, author," prefaces his book with a bibliography that suggests wide reading of standard works on hymnody. The first part of the work, some seventy-two pages, seems to this reviewer rather general, but at Chapter Five and on, the title of the book is justified. Critical and informative chapters will make profitable reading for evangelists, pastors, and other Christian workers. Pages 116 to 239 are devoted to helpful stories of standard hymns and gospel songs, and life sketches of various song writers and composers. One could wish that the author had introduced his readers to more living writers and composers about whom no published information seems available, but what is placed before the reader is an excellent return for the purchase of the book.

242 pages. 8 x 5 1/2 inches. Gospel Music Publishers, Glendale, Calif. \$1.00. W.M.R.

Broadcasting and the Public.

This book claims to be "the result of an extended inquiry . . . by the Executive Committee of the Federal Council of Churches of Christ in America. Its purpose has been to trace the development of the broadcasting industry with particular reference to the cultural, social, moral, and spiritual values that are concerned in this great new means of communication; to throw some light on the problem of achieving a wholesome balance of liberty and social control in broadcasting; and to offer some guidance to the constituency of the Federal Council in the discharge of duties of citizenship in furthering the development of high standards in radio considered as a public service."

Many will wonder, however, and we believe with justification, why the committee failed to even so much as mention station W-M-B-I, the 5,000 watt station of the Moody Bible Institute, which during the past nearly thirteen years, has been on the air for approximately 23,000 hours, with exclusively religious and educational broadcasting. It would seem that some place in such a report should be given to the largest independent religious and educational broadcasting station in the United States. The accuracy of the report, therefore, is subject to question when such an important bit of statistical data is omitted therefrom.

July, 1939

While most readers will doubtless agree with the majority of the conclusions expressed by the committee, some will wonder what is meant when the committee says, "We believe the most effective way to achieve equity and to maintain liberty is to provide for co-operative action on the part of disinterested groups of educators, social workers, religious leaders, and other cultural associations, looking toward the enrichment of radio programs," and "recognized groups that have come to be regarded as the authentic expression of legitimate business, labor, professional and cultural interests." And one wonders if the committee, in suggesting methods of regulating and controlling certain types of broadcast, using the words "refusal to purchase goods advertised as a weapon always available, and we think its use is ethically justifiable," does not border upon boycott, which might deteriorate into dangerous mob action.

220 pages, 7 1/2 x 4 1/2 inches. The Abingdon Press, New York. \$1.50. W.P.L.

The Story of the Cross: Its Significance and Triumph, by F. A. Perigo, F.A.I.A., L.F.A.

The subject of this book easily attracts the notice of and makes its appeal to any child of God who is vitally interested in living the Christ-centered life. H. P. Barker in his foreword aptly says, "Anyone who helps to give the Cross a central place in our thoughts is indeed a contributor to our spiritual welfare." The reader becomes convinced that it is the author's purpose to do this, and that in large measure he has carried out his purpose.

He has sought to discover the attitudes and reactions of the various people who took part in the crucifixion of our Lord, and of the friends who witnessed His vicarious death. He has written in a warm, sympathetic, orthodox spirit, and has given much food for thought. It is to be regretted, however, that his sentence structure is often loose and involved, and his grammatical and rhetorical form in many cases faulty. More careful editing would have rendered the book more readable and more satisfactory.

160 pages. 7 1/2 x 5 inches. John Ritchie, Kilmarnock, Scotland. 75 cents. E.S.M.

Southern Plainsmen, by Carl Coke Rister.

While much has been written of the settlements east of the Mississippi, the pioneer life of the great plains and mountain regions of the West has been neglected. And yet this vast inland empire of 300,000 square miles was settled by men who endured extraordinary hardships, in a land of arid climate and a treeless territory. The stagecoach and covered wagon were a part of the picturesque movement to the southern plains.

From a large collection of contemporary materials the author has recreated the lives of these southern plainsmen who conquered a virgin soil when buffaloes roamed the prairies and Indian raids were common. The chapter on the Soldiers of the Cross is an eulogy to the frontier missionaries who braved dangers and endured privations in order to serve widely scattered parishioners. Both author and publisher are to be congratulated on producing such an excellent volume.

289 pages. 9 x 6 inches. University of Oklahoma Press, Norman, Okla. \$3.00. C.H.B.

Preaching the Doctrines of Grace, compiled by Roland Q. Leavell.

This is a compilation of evangelistic sermons by sixteen well-known Baptist preachers. The aim of the compiler in bringing these sermons together was to help promote the spirit of soul-winning. Those who are interested in the study of the spirit and method of the preachers of this generation will doubtless find much helpful material in this volume. However, it is well to know there is, perhaps, too great a recognition of the social phase of the Christian message. It is not to be ques-

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tioned that the social aspect of life has a vital relationship to the gospel. This, however, is a by-product rather than an integral part of the gospel message. It will be well for those who read this book to keep this definitely in mind.

150 pages. 7 1/2 x 5 1/2 inches. Broadman Press, Nashville. \$1.00. P.B.F.

Toward a Literate World, by Frank C. Laubach, Ph.D.

The author has worked out an effective method of giving instruction in literacy to so-called backward and underprivileged peoples. He has had wide experience in making, testing and carrying out plans for teaching groups to read their respective vernaculars. This book exploits the method as employed in various countries by printed charts in which objects stand for ideas over against the printed texts which they illustrate. The value of this method is discussed and the success which has attended it where tried, is set forth. Missionaries faced with this problem will find here a suggestive, and, we think, workable plan.

178 pages. 9 x 6 inches. World Literacy Committee, Foreign Missions Conference of North America, New York. \$1.75. J.R.R.

Happy Birthday to You, by Horace J. Gardner.

Because every day is somebody's birthday, and because it is the universal method to celebrate birthdays with gatherings, this unusual book fills a real need. The first chapter is devoted to the birthday parties of little folks; another to older children; a third to early adolescence, and a fourth to young people. Mothers, fathers, aunts, uncles and even grandparents are included in the provision of something appropriate for their anniversaries. We do not approve, however, of the chapter that suggests fortunes be told in connection with astrological prognostication. With this exception the book may be commended.

128 pages. 7 1/2 x 5 1/2 inches. J. B. Lippincott Co., Philadelphia. \$1.00. C.H.B.

Hermit's Hollow, by Gloria Young.

Here are two fine stories about boys twelve years old. The first tells of an exploring trip made by two brothers and their old mammy. How they found an abandoned baby in an old well and saw it placed in a good home makes exciting reading. The second story tells of the camping trip made by two other boys. They became real fishers of men when they encountered a tramp and led him to a belief in God that established him in life and business again. A real Christian emphasis makes these stories worth reading.

88 pages. 7½x5 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. L.E.L.

George of the Parsonage, by Susie McKinnon Millar.

The lively adventures and admirable accomplishments of George make him a most precocious and unusual child for a five-year-old, which is the age given him by the author. Yet a child would need to be older than five to enjoy the book. George plays with a group of boys from the slum section of the town, wins their friendship and leads to the establishment of a Sunday School among them, finally influencing his father's most influential church member to tear down the old shacks which he owns and build good homes for the boys' families.

87 pages. 7½x5 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. L.E.L.

Fun and Festival in India, by Rose Wright.

This booklet will be a great help in carrying out activities about India. Plans for an Indian dinner include even the recipes, as well as room arrangement and dinner service. Costumes, games of various kinds, music, poetry, and folk stories are included, with bibliographies for further information.

48 pages. 8x5½ inches. Friendship Press, New York. 25 cents. L.E.L.

All the Days, by Clark J. Forcey, Th.D.

This is a volume of comforting messages, many of which were given over the radio. The author has a most decided gift along the lines of devotional exposition, and this book is certain to have a wide and fruitful ministry.

In an otherwise excellent work, it is somewhat disappointing to find a statement of this kind on page 70, "There is a spark in every man which, fanned and cared for, will change him from darkness into light." It will be difficult for some readers to reconcile such a statement with the first three chapters of Romans.

163 pages. 7½ x 5½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

What's Right with the World? by Gordon Palmer, D.D.

The author recognizes that all is not well with the world, but he insists that God is still in His heaven and that ultimately everything will work out to His glory and for the betterment of humanity. We cannot agree with everything he says; his viewpoint in some instances is to be seriously questioned. This can be readily recognized from the title of his last two chapters, *What's the Right Way to Build a Better World?* and *Right Will Win Through the Ultimate Triumph of the Cause of Christ*. Those who are interested in the dispensational view of the teachings of the Bible will doubtless be much disappointed with the book. To those who are convinced that there has been an undue emphasis on the evil in the world, this book will be gladly welcomed. We urge the serious reading of the book despite the fact that we do not agree with everything it contains.

188 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.50. P.B.F.

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The Seventh Hour, by Grace Livingston Hill.

Truth is stranger than fiction we say, but Mrs. Hill's fiction seems indeed truth as we watch the miraculous providences of God mingled in the adventurous lives of these young people she so vividly pictures. God can save in "The Seventh Hour"; God can and does use His praying children. Tall, straight Dana walking past Valerie on the city street, walks not only into her business office, but into her home as the former college friend of her brother, and even into her heart. The thoroughly modern setting attracts and holds the attention. The power of prayer grips the heart and lingers there.

320 pages. 7½x5½ inches. J. B. Lippincott Company, Philadelphia. \$2.00. C.H.B.

Janie's Bright Corners, by Emily H. Glover.

Aunt Janie Clifford proves to be a shining example of what it means to "brighten the corner where you are." Forgetful of self, she continually finds ways to bring sunshine into the lives of others. By giving up new clothes for herself, she provides a whole pink outfit for a little girl whom she found gazing in a store window. She teaches her niece the danger of becoming critical; she plans a window box and bird feeding station for an invalid. Her loving thoughtfulness make her beloved by all. Adolescent girls, especially, should catch a vision of the beauty of an unselfish life.

70 pages. 7½ x 5 inches. Zondervan Publishing House, Grand Rapids. 75 cents. L.E.L.

Little Saint Barbara, by M. E. Markham.

Young people will greatly enjoy this tale of old England in the days when the "gospellers" were heretics to be burnt at the stake. Eight-year-old Barbara decides to be a saint, but learns what a saint really is through eighteen-year-old Mistress Isoult. Efforts to save a young gospel minister from capture as an heretic end in a romance which happily brings to conclusion a train of exciting events.

101 pages. 7 x 4½ inches. Pickering and Inglis, London. 40 cents. L.E.L.

The Glendevon Mystery, by Spencer Deane.

A typical English story of an adolescent boy who was always late. Being five minutes late for his train for college brings him a thrilling adventure and a harrowing experience that make him remember the words of his camp leader: "It is time to seek the Lord." "Redeeming the time." Then and there he seeks to obey that wise injunction. Any boy will be thrilled to follow the college adventures of this English boy.

188 pages. 7½ x 4½ inches. Pickering and Inglis, London. 50 cents net. H.E.G.

A Parish in the Pines, by Lois D. Hagen.

A charming and informative story of home mission life and work among the Indians of Minnesota in the early days of that state. The author has a splendid memory for interesting detail and a gift for descriptive prose. She has a deep love for her mother and father and honors them for their devotion to God. Unfortunately, however, she mars the book by a bit of polite ridicule of her father's strict standards of Christian living and his constant concern about pleasing his "exact God," as she puts it. Apart from this, the book is a fine addition to home mission literature.

263 pages. 9 x 6 inches. Caxton Printers, Caldwell, Idaho. \$3.00. H.L.L.

The Romance of Evangelism, by Hugh C. B. McCullough.

An interesting and timely narrative, which gives true stories of evangelistic

ministry in the British Isles. The book is more than an interesting account—it is a challenge to those who need to be reminded that the gospel is still "the power of God unto salvation to everyone that believeth."

144 pages. 7¼ x 4¾ inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

The Cokesbury Game Book, by Arthur M. Depew.

Here is a book of entertainment that not only takes in all ages, but provides for every possible occasion. There are 50 active games, 50 quiet games, 50 writing games, 50 out-of-door games, 50 musical games, and 100 mental games. This does not include the illustrated directions for creative recreation in which there are instructions for the making and playing of 75 forms of entertainment. Another section is given over to cultural games which are highly instructive. Every possible occasion seems to have been provided for in this unusual book, and we are sure it will prove very popular among young people's organizations.

401 pages. 7¼ x 5¼ inches. Cokesbury Press, Nashville. \$1.75. C.H.B.

"And Thou, Philip," by David P. Allison.

A very interesting story, well written, with a plot which holds the interest of the reader from first to last. The narration covers a period of time from the period of the Civil War through the duration of the late World War, and concerns the family of Morgan, father and son. There are frequent references to the gospel of the grace of God, and if one has any criticism it would be that the way of salvation is not always presented with sufficient clarity, and in one instance, at least, certain references would certainly be misleading to an uninstructed reader. There is every indication, however, that the author is clear in his own mind concerning the cardinal truths of the gospel.

184 pages. 7½ x 5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.P.L.

A Primer on Preaching, by Alfred P. Gibbs.

Here is helpful information to all who are interested in the preparation and presentation of the gospel message, but particularly to young Christians. The subject matter is conveniently arranged in short chapters. Chapters 1-4 embrace *Prerequisites, Definition, Purpose and Necessity for Preaching*; Chapters 5-10, *Varieties of Preaching—Expository, Textual, Topical, Historical and Biographical*; Chapters 11-13, *Preparation for Preaching*; Chapters 14-16, *Presentation of Preaching*; Chapters 17-19, *Public Reading of the Scriptures and Prayer*, closing with an exhortation to the preacher to watch his audience, his time, and above all "watch for results."

131 pages. 7¼ x 4¾ inches. Walterick Printing Company, Fort Dodge, Iowa. J.R.R.

Psychiatry, by Jacob D. Mulder, M.D.

This book, according to its preface, was written primarily for nurses, students, and those performing pastoral work, to better equip them in a field which is rapidly gaining in public interest and attention. The plan of the book is to describe outstanding types of mental disturbances, giving symptoms, course of the disease, treatment, social dangers, and outcome. Several "case histories" are presented, using the patients' own words when possible. It is not always possible for a layman intelligently to follow the thought of the physician in such cases, but it is the opinion of the present reviewer that a book of this kind should be brought to the attention of Christian leaders.

170 pages. 7½ x 5½ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$1.50. P.B.F.

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Monthly

Pioneers in Pondoland, by Godfrey Callaway, S.S.J.E.

This, the eighth book on African life and service, by a seasoned writer, is a delight to the reviewer. It is drawn out of the deep well of a disciplined understanding. The Old Africa, bewildered by Western ideas and gadgets, is one thing, and the New Africa quaffing the heady wine of the new order, is another; and few indeed are blessed with the perspicacity to interpret for the African the implications of the transition period through which he is passing, evaluate its significance, and fairly appraise its spirit. Heaven has given that gift to the author, a pioneer Anglican missionary, or else how could he have written that just, sane, and comprehending chapter on "The Conflict of Cultures"? There is much besides of value—the history of Pondoland as a people; its vicissitudes and its wars; its rise to place and voice in the councils of the state; and the slow but sure progress of the missionary enterprise back of the emergence of this nascent African culture, based so largely on the Christian ethic.

199 pages. 8½ x 5½ inches. The Livingstone Press, London. \$1.85. J.R.R.

Fresh Facts, by Arthur P. Kallman.

A series of pointed paragraphs published originally in the *Evangelical Beacon* of the Swedish Free Church of America. The author is a keen observer, a careful thinker, and a forceful writer. He loves God and His work, and hates sin and the works of Satan. His comments are worthy of a wide reading.

86 pages. 7½ x 5 inches. Evangelical Beacon, Chicago. 40 cents. H.L.L.

The Fingerprints of God, by William M. Orr.

The author has a great love for nature and believes that God has written the book of natural phenomena to instruct His people fully as much as the revealed Word. The short essays on the stars, the wind, the rainbow, the rain, and many other subjects of nature will be valuable to any teacher who seeks to help the child see the hand of God in the world about him, and to recognize that God is the Creator and Preserver of His world.

128 pages. 7¼ x 5¼ inches. Cokesbury Press, Nashville. \$1.00. C.H.B.

Every-Day Science for the Christian, by Theodore L. Handrich.

In this little book the author aims to give a consistent world-view which agrees with the observed facts of science as well as with the revealed facts of the Bible. In uncovering the inconsistencies found in impious theories he brings to light all the more the truths of the Holy Scriptures. Not only does he present convincing arguments that refute the unfounded claims of pseudo-scientists, but he equips the reader with a wealth of trustworthy facts which, even outside the realm of apologetics, have their value. This book is needed to antidote the poison of the comic strip, the false teaching in high schools and colleges, over the radio, in newspapers, technical and popular magazines, and, unfortunately, from many pulpits.

154 pages. 7¼ x 5 inches. Concordia Publishing Co., St. Louis. 60 cents. J.R.R.

The Revelation of Jesus Christ, by Donald W. Richardson, D.D.

Professor Richardson has produced a volume of small compass, but scholarly in method and diction. He does not attempt to be popular and his conception of the Apocalypse differs radically from that of the book of about similar size by Bruce Corbin. In his interpretation the author might be classed as belonging to the historical school. On the whole, the student of prophecy who is familiar with the great unfulfilled prophecies of both the Old and the New Testaments will be disappointed in this volume, especially when he arrives at Chapter V and is told that there is to be no

thousand years of blessedness upon the earth; that the beast and the false prophet are not persons, but personifications; that the first and the second resurrections mean only one resurrection. "Following John Calvin" (p. 137) may be praiseworthy, but no man speaks with authority who goes contrary to the Word of God.

195 pages. 7¼ x 5 inches. John Knox Press, Richmond, Va. \$1.50. G.S.

Star in the East, by C. Darby Fulton, D.D.

The executive secretary of the Board of Foreign Missions of the Presbyterian Church in the United States has provided an excellent resume of the missionary movement in the Far East. Darby Fulton was born on the mission field, his father being the president of the Presbyterian Theological Seminary at Kobi, Japan. In this remarkable volume he has given us a digest of fourteen of the best books on China, sixteen on Japan, thirteen on Korea, and twenty-three on the whole continent. He has not only read sixty-six books and provided a digest of their contents, but has also added much with which he himself is familiar. He tells us the very things we want to know, and that in a fascinating style. Here is no volume of dry statistics, but the clear, concise and enthusiastic presentation of the great missionary movement. It is doubtful if there is anyone more competent to speak of conditions in the mission fields covered by this volume. Its reading will be as inspiring as it is instructive.

264 pages. 7¼ x 5 inches. Presbyterian Committee of Publication, Richmond. Pa. per, 60 cents. C.H.B.

The Christian Handbook of South Africa, by the Christian Council.

This book, which is bilingual—English and South African Dutch—gives the personnel and distribution of the Christian forces working in South Africa, as of the year 1938. It contains a collection of basic data essential to the work of research or of expansion in the sphere of evangelization. Special missions and associations have been listed with a note on their character and relation to one another, and to the work of the council. The social and medical work maintained by the churches and missions through their hospitals and dispensaries has been classified. Brief notes on the growth of the larger churches in South Africa have been included and will provide material for the study of the development of organized Christianity in the region.

290 pages. 9 x 7 inches. World Dominion Press, New York. J.R.R.

The Story of a Life in the Love of God, edited by W. Graham Scroggie, D.D.

This book is a collection of incidents from the diaries of Mrs. James J. Scroggie, edited by her son. It is a very tender and God-honoring narrative of the heavenly

Father's love and care in the life of this well-known English family. As one reads this true story, he takes new courage in the realization that "God is just the same today."

127 pages. 7¼ x 4½ inches. Pickering and Inglis, London. 90 cents. W.P.L.

World Travel with the Living God, by George Hart.

This little book cannot be better described than by quoting from the Foreword written by G. Edwin Orr:

"Mr. George Hart has done, and is doing, successful missionary work in the great metropolis, Glasgow. The burden of perishing millions has laid heavy upon his soul, and he has given himself unsparingly to sending the word of the Good News far afield. In this book you will read the story of his own conversion, of his call, of his journeyings, of his trials, of his success in the work—and all through is the golden thread of the abiding faithfulness of God. The story of a world tour 'on nothing' is well worth broadcasting."

125 pages. 7¾ x 5 inches. Marshall, Morgan and Scott, London. 90 cents. W.H.H.

Let the Fire Fall, by Paul W. Rood.

The book receives its title from the first message, which is an exceptionally striking illustration of the power and blessing of the Holy Spirit in Christian life and testimony. Throughout the book the author, with characteristic warmth and tenderness, exhorts, rebukes, and encourages Christians to yieldedness to the Holy Spirit in a day of apostasy, lukewarmness, and open opposition to scriptural principles and practice.

131 pages. 7½ x 5 inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

I Cannot but God Can, by E. H. Dallimore, F.Ph.S.

In this short, but amazingly complete and concise treatise, the author has successfully shown the misconceptions concerning true consecration, and has pointed out, with much needed clarity, the difference between separation, dedication and consecration.

50 pages. 7¼ x 4¼ inches. Thynne and Company, London. 20 cents. W.P.L.

Lutheran Elementary Schools in the United States, by Walter H. Beck, A.M., Th.M., Ed.D.

The author has prepared a history of the development of parochial schools and synodical educational policies and programs. It will be of interest to many to learn that the Missouri and Wisconsin Synods of the Lutheran Church today have 1,404 parochial schools, in which 84,412 pupils are taught by 2,577 teachers. While the outreach of these parochial schools has not been as

†Dr. William H. Hockman.

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great as that of Sunday Schools, yet the thoroughness of their work has been an important contribution in building up the Lutheran Church and making it one of the most influential denominations in America. The requirement of daily instruction together with carefully trained teachers has given these schools a standing on a par with our public schools. The historical development of some twenty Lutheran elementary school systems and the educational policies and programs of all those Lutheran Synods that sponsored them at some time during their history, is covered in this book. It will be of special interest to all educators who believe that religion should have an important place in the instruction of children.

445 pages. 9 x 6 inches. Concordia Publishing Co., St. Louis. \$2.50. C.H.B.

Master Thoughts for Victorious Living, edited by Dumont Clarke.

A little book of two hundred and eighty-five short quotations from literature past and present, aptly arranged under fifty-eight different headings, one page for each subject. The "thoughts" in the main are well chosen, except that they lay perhaps an undue stress upon brotherhood, human co-operation, character building, and personal effort to the neglect of emphasis on the redemptive side or the work of grace in the Christian's life and experience.

72 pages. 7½ x 4¼ inches. Paul M. Hinkhouse Press, New York. Leatherette, \$1.00; paper, 25 cents. E.S.M.

The Vine and the Branches, by Clifton L. Fowler.

As this exceedingly helpful study of John 15:1-8 is read, many will feel that it is among the most helpful expositions of this difficult passage published thus far. The author has, with characteristic lucidity and straightforwardness, removed a good deal of the debris which erroneous teaching has placed about this portion of the Gospel of John, and has presented a view which seems to be thoroughly in keeping with the immediate context and with the general principle of New Testament teaching.

32 pages. 8 x 5¼ inches. Maranatha Press, Denver. 25 cents. W.P.L.

Studies in the Life of Christ, by R. C. Foster.

Recently favorable mention was made in this section of Professor Foster's *Introduction to the Life of Christ*. This is the first of three volumes by this author on the Life of Christ; the other two are in process of preparation.

Volume I is an effort to offer a series of comprehensive studies in that matchless life in the form of inspirational expositions of the gospel narratives. It deals with the early period, and includes the Sermon on the Mount. The study has been concentrated upon the great scenes and sermons which show the movement of the narrative, and which reveal most significantly the person and program of the Redeemer. Careful consideration of the whole range of current critical discussion underlies the work, but the objective has been to present such a portrayal of the life of Christ as will assist the student of the Bible in living over again with Him the scenes supreme in human history.

302 pages. 7¼ x 5¼ inches. F. L. Rowe, Publisher, Cincinnati. \$2.00. J.R.R.

Four Golden Hours with Dr. Harry A. Ironside.

There will be more than casual interest in these four lectures on the subject of the Lord's return, which were delivered at Kingsway Hall, London, by the pastor of the Moody Memorial Church of Chicago. Dr. Ironside, in his inimitable style, presents the second coming of Christ as the hope of Israel, the hope of the nations and the hope of the Church.

117 pages. 7¼ x 4½ inches. Zondervan Publishing House, Grand Rapids. 40 cents. W.P.L.

Out of Romanism, an autobiography by Ellen D. Danzo.

A fascinating story of the leading of the Holy Spirit from the darkness of religious superstition to the light of the gospel. The author has given many illuminating facts concerning Roman Catholicism, and makes an obvious comparison of the teachings of that religion and the simple, gospel teaching of the Primitive Methodists, in which group she received her training in the gospel ministry.

119 pages. 7¼ x 4½ inches. Zondervan Publishing House, Grand Rapids. 40 cents. W.P.L.

Why I Believe in God and Immortality, by George S. Foster, M.D.

In this book a practicing physician bears common-sense testimony of the myriad impressions which have come to him out of a long and thoughtful study of the meaning of life, both from the scientist's point of view, and that of the man of faith, who sees in nature the handiwork of a beneficent Designer. These impressions have convinced him of the existence of the soul, and fostered the belief that death is but the gateway to another life.

128 pages. 7½ x 5 inches. Fleming H. Revell Co., New York. \$1.25. J.R.R.

The Gospel in the Pentateuch, by Herbert Lockyer.

This may well be considered a "Teacher's Handbook" as its succinct information is just what the pastor, Bible teacher or layman wishes to get his hands on at a moment's notice. It contains ideal sermon material on meanings of terms, titles, authorship, key words, peculiar characteristics, laws, feasts, offerings, types, et al. Truly an invaluable book.

125 pages. 7½ x 5¼ inches. Bible Institute Colportage Association, Chicago. 50 cents. R.G.D.

Asleep in Jesus, by J. L. Addams.

This little book has some real merit. The spiritual tone is good, and the discussion, scriptural and orthodox. It brings a message of comfort and cheer to the child of God, assuring him that the departure of the spirit from the body is but a "falling asleep."

75 pages. 7¼ x 5¼ inches. Published by the author, 2824 Montgomery Street, Louisville. E.S.M.

Addresses on the First Epistle to the Corinthians, by H. A. Ironside, Litt.D.

This, as the title indicates, is a series of addresses on this important epistle. It does not purport to be a critical analysis of the book. As stated by the author, the "object in view was to expound the Word as simply as possible for the edification and instruction of plain people who have neither the time nor the learning to follow heavy and erudite comments."

Those who know Dr. Ironside, and especially those who have come under his ministry, will be delighted no doubt to learn that this series of thirty-nine addresses is now available in book form.

564 pages. 7½ x 5 inches. Loizeaux Bros., New York. Cloth, \$2.25; paper, \$1.25. P.B.F.

High Peaks in Redemption, by F. J. Huegel.

The author explains that this book was written when he was passing through a time of unusual testing, and the experiences caused him to look into the great truths of redemption, as stated in the Word of God. Certainly the Holy Spirit has used those experiences to the glory of God, for in the chapters, "The Incarnation," "Expiation," "Resurrection," "The Ascension," "Behold the Bridegroom Cometh," and "Participation," there is a wealth of soul-stirring and heart-warming truth. The author's style is such that the material is easily read and easily understood, even

though the subject involves the deepest doctrinal and spiritual truths.

142 pages. 7¼ x 4½ inches. Marshall, Morgan & Scott, London. \$1.00. W.P.L.

Russellism, or Rutherfordism, by T. T. Shields.

These are popular addresses exposing the fallacies of the International Bible Students, alias Jehovah's Witnesses, by the pastor of Jarvis Street Baptist Church, who also is president of the Toronto Baptist Seminary. The name and the positions are sufficient endorsement of this needed booklet.

103 pages. 8½ x 5½ inches. Zondervan Publishing House, Grand Rapids. 35 cents. G.S.

The Book of Revelation, by Bruce Corbin.

We have here in modest compass a serious and intelligent attempt to interpret the Apocalypse. We believe that the author has followed the main channel of correct interpretation, and has brought that interpretation down to date. However, he has not refrained from setting a probable date for the end of the times of the Gentiles, namely, 1947-8. He may be correct, but we find no scriptural warrant for fixing each generation to exactly thirty-three and one-half years. Certainly this was not true during the times of the patriarchs. On the whole, however, we heartily commend this popular treatise of the most difficult book in the Bible.

177 pages. 7½ x 5 inches. Zondervan Publishing House, Grand Rapids. \$1.25. G.S.

Some Things the Bible Teaches Us, compiled by Ruth N. Pennebaker.

This handbook for children is arranged under ten headings covering the great doctrines of Scripture—about the Bible, about God, about the Lord Jesus Christ, the Holy Spirit, angels, Satan, heaven, salvation, how to live after you are saved, and about prayer. Under each heading are seven to fifteen Bible verses with references for the children to memorize. Each verse is preceded by a concise statement of the truth which it purposes to teach, thus eliminating misunderstanding and aimlessness. Miss Pennebaker is associated with the Child Evangelism Fellowship.

31 pages. 6 x 4 inches. Zondervan Publishing House, Grand Rapids. 10 cents. L.E.L.

A Complete Index to the Thought and Teachings of Christ, by W. S. Harris.

Topical indexes of the Bible are not new, but here is a book that is intended to be a reference guide to Christ's thought and teachings recorded by the Gospel writers as revealed by words and significant actions. Every pronouncement made by Him on any subject can be located through the alphabetical and topical arrangement. References are grouped by subject with necessary subheadings and explanatory phrases to insure finding a desired passage with minimum effort. The complete list of names and titles given to Christ, as well as the chronological order of events in His life, is of special value.

191 pages. 7¼ x 5¼ inches. Cokesbury Press, Nashville. \$1.50. C.H.B.

Bible—Oxford Coral Edition.

This new Bible has been designed to satisfy the need for a complete copy of the Scripture of handy size and yet printed in a very legible bold face type. As it contains no helps except an excellent series of maps, it has been possible to provide in this edition the largest type Bible of its size. All proper names which present any difficulty in pronunciation are attenuated and divided into syllables, and words and phrases originally printed in italics are now set in the same type as the rest of the text matter.

6¾ x 4¾ inches. Oxford University Press, New York. \$1.50 to \$5.50. C.H.B.

Moody Monthly

Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

FUTURE ENGAGEMENTS OF FACULTY AND STAFF

Dr. Max I. Reich, June 25-30, Western Pennsylvania Bible Conference, Slippery Rock, Pa.; July 9, 16, Gospel Tabernacle Church, Racine, Wis.

Dr. Homer Hammontrree, June 28-July 2, Bible conference, Quarryville, Pa.

Wm. H. Lee Spratt, Ralph E. Stewart, and Kenneth S. Wuest, July 17-27, Montrose Ministerial Institute, Montrose, Pa.

RECENT SPECIAL SPEAKERS

Rev. T. Stanley Soltan, missionary, Korea; Howard M. Skinner, manager, Maranatha Bible Conference, Muskegon, Mich.; Rev. E. J. Telfer, United Aborigines Mission, Australia; Rev. Evan Welsh, pastor, College Church of Christ, Wheaton, Ill.; Adam Ferguson, missionary, Africa; Dr. Egbert Smith, secretary, Southern Presbyterian Board of Foreign Mission; J. S. Otteson, missionary, India; Paul Rosell, missionary, Belgian Congo.

LAST FELLOWSHIP GATHERING OF PRESIDENT P. B. CHENAULT

Near the end of the revival in the Fundamentals Baptist Church, Dallas, Tex., the late P. B. Chenault, President of the M.B.I. Alumni Association, met with former and correspondence students, and a number of prospective students, in a cafeteria in Oak Cliff, Dallas. It was a happy and enthusiastic meeting. Mr. Chenault gave a stirring report of the last Founder's Week Conference, told of building projects at the Institute, and answered many questions regarding various phases of Institute work. A heart-warming testimony meeting revealed blessings received by former students in their work. David Reese-Jones, pas-

tor of Exposition Park Presbyterian Church, was elected secretary pro tem., and it is expected that another meeting to be held soon will complete the Fellowship organization for the Dallas-Fort Worth area. The meeting here reported will be a precious memory as the last service rendered by Mr. Chenault as Alumni president, before his tragic death on the early morning of April 1.

FROM FAR PLACES

Beatrice M. Keur '29, Malaybalay, Bukidnon, Philippine Islands, writes gratefully of God's blessing on the Bethel Friendship Dormitory, with its forty girls, where she is completing her ninth year of service. Many provinces are represented in the group pictured on this page.

Elizabeth Russ '35, writes from A.I.M., Oicha, Km 115, Route de Beni, Irumu, Congo Belge, Africa, of her work among the pygmies and lepers. Her three-page letter is a continuous testimony that the Word of God will not return unto Him

void. She asks prayer for her health, and for letters from friends.

Mrs. R. A. Paulson (Irene Raycze '37), Fort Crampel, Oubangui-Chari, French Equatorial Africa, reports that Satan challenges every step of progress made in the field where she and her husband are laboring. "Every time we go out to these heathen villages," she writes, "and every time a soul is won to Christ, you are having a share in it through your gifts and earnest prayers."

William Sirag '33, and Mrs. Sirag, write from Darit, Landak, via Pontianak and Ngabang, West Borneo, Netherlands East Indies, of the desperate need for more workers among the Dyaks. They must combat unfriendliness with kind and prayerful patience.

Mrs. Nils Jacobson (Alta M. Wilson '34) and Mr. Jacobson write from Koumra, Tchad, Par Fort Archambault, F. E. Africa, and report of Fort Archambault: "The officials, soldiers, and traders now number 180. Pray that money may be provided for the purchase of this (government concession) land, and for the construction of necessary buildings.

Pray, too that this same type of work may be started at Bangui, which is a large center for white people, and for a French-speaking couple to work for Him there."

Arthur Jensen '20, and Mrs. Jensen (Fannie T. Andrews '20), send a characteristically happy and newsy letter from Franson Memorial Bible School, Mhlotseni, Swaziland, S. Africa. Under seven subheads much news is predominantly cheering, and all glory given to Christ.

Charles H. Larson '19, and Mrs. Larson (Ella May Coover '17), report from Vallegrande, Bolivia, S.A., the joy of baptizing thirteen believers on March 16—five women and eight men. They are faithfully holding up the living Christ in a land of Romish superstition. "We now have a communion of twenty-three national believers. We ask that prayer be made for them at this time, and always."

Esther Bushy '19, after having spent nineteen years in the China Inland Mission office in Shanghai, writes from Chen-



Charles H. Larson with Baptized Believers



Beatrice M. Keur and Her Girls

yuan Kweichow, China, of the remarkable experiences through which the Lord has led her during the journey to her new field of service. She is now ministering in the far interior. While on her journey from Shanghai to Chenyuan, she enjoyed many hours of fellowship at the mission stations of some whom she had known in Shanghai during past years.

E. Victoria Christenson '20, sailed from Vancouver, B.C., in May to begin her third term of service in Assam, India. She had much blessing in deputation work while on furlough. Founder's Week visitors of last February will remember her as one of the effective speakers. She covets the prayers of Institute friends.

Mrs. James Smail (Alma Artiley '32), is deeply bereaved in the sudden home-going of her husband, whose death from pneumonia following a motor-truck upset accident, occurred at a hospital in Nancheng, Shensi, China, on March 30. Mr. and Mrs. Smail with their two small children, Kathleen and baby Ian, but a few weeks old, were in transit to their new field, Fengsiang, a long motor journey. Mr. Smail was highly esteemed by the China Inland Mission as one of its most promising younger workers. Mrs. Smail will have the earnest prayers and deep sympathy of unnumbered friends in her sorrow.

STUDENTS OF OTHER DAYS

William R. Taylor '34, was ordained to the ministry and installed as pastor of the Crow Meadow Presbyterian Church, LaRose, Ill., on May 2. Two former students of M.B.I. assisted in the service, Albert Lindsey, Jr. '31, of Peoria, Ill., gave the charge to the pastor, and I. S. Caldwell '13, of Hanna City, Ill., had the Scripture reading and prayer. Mr. Taylor has been serving the church at LaRose for the past three years, during which time he has received his college and seminary degrees.

Cyrus H. Cleveland '28, is helping in the founding of the Villa Park Home School, 430 West St. Charles Road, Villa Park, Ill. Christian influences will be thrown about boys of first to sixth grade standing. Prayers are asked on behalf of the project.

F. A. Geisenheimer '03, had the joy of giving testimony in the farewell service in the old Institute Auditorium on May 6. The scribe inadvertently omitted his name from the list, but is certain the higher record was correctly kept.

David H. Schulert '35, has been used of the Lord as founder and secretary of the Spartan Christian Fellowship of the Michigan State College, East Lansing, Mich.

Elmer H. Peterson '38, and Mrs. Peterson (Ruth Virginia Shelton '38), have been accepted by the Scandinavian Missionary Alliance for service in China. They are at present doing child evangelism work in New Mexico. Address: 608 S. Third St., Albuquerque, N.M.

Riley Oren Johnson '12, Indianapolis, Ind., plans to spend his seventieth birthday, July 12, in earnest prayer remembrance of his eleven hundred known living relatives. He invites praying ones

everywhere to pray with him for his many loved ones. Mr. Johnson is engaged daily in the distribution of the Word of God, and requests prayer also for that work.

Norman A. Wilson '33, was granted the Bachelor of Divinity degree on May 10, from the Hartwick Seminary, New York. His thesis was on "The Resurrection of Jesus Christ." He is assistant pastor of the Kenilworth Baptist Church, Brooklyn, N.Y.

Percy Bellah '38, and Mrs. Bellah (Sarah Agnew '37), are rejoicing in the privilege of being ambassadors for Christ in Brazil. Their reports of service will be truly inspirational. Address: Rua do Seminario 290, Fortaleza, Ceara, Brazil, S.A.

Vernon Mortenson '37, and Mrs. Mortenson (Frances Pihlstrom '38), have been accepted for service in China by the Scandinavian Alliance Mission. For the past year they have been serving in home mission work in British Columbia and in secular work in Spokane, Wash. Their present address is 2839 McLean Ave., Chicago.

Walter J. Teeuwissen, Jr. '35, was accorded his bachelor's degree at Calvin College, Grand Rapids, Mich., on the evening of June 6.

Ralph E. Donaldson '31, has recently been graduated from the Presbyterian Seminary at Omaha, Neb., and has been ordained and installed as pastor of the Third Presbyterian Church of that city.

S. V. Hanson '33, has concluded his pastorate in Kewanee, Ill., and has entered upon the pastorate of the Swedish Mission Congregational Church in Montclair, N.J. Mr. Hanson has been an active promoter of M.B.I. correspondence courses as a means of advancing Christian faith and activity among his members.

R. I. Humbert '20, Martinsburg, Pa., is promoting faith through his Christian Book Depot, and by Bible conference work. He has taught five years in the Altoona School of the Bible, and is also promoting the Morrisons Cove School of the Bible.

Reginald C. White '32, and Mrs. White '33, are happy in their ministry in the Caledonia United Presbyterian Church, a rural parish eight miles from Portage, Wis. Mr. White received ordination on May 7 in the Wisconsin Presbytery of his denomination.

Ramon Cabrera '31, after eleven years as pastor of St. Mark's Federated Church in Chicago, has entered upon the pastorate of the San Gabriel Mexican Presbyterian Church, 216 El Monte St., San Gabriel, Calif.

Frances Marian Ketter '36, was one of a class of twenty-seven to receive the diploma of the Swedish Covenant Hospital School of Nursing, Chicago, on Wednesday evening, May 31.

Harold Burkholder and Mrs. Burkholder, each of '38, Quakertown, Pa., report much blessing upon their work in the pastorate of the East Swamp Mennonite Church. Items: Twenty-five conversions; and revival conducted by Addison Horn '38, in which were thirteen conversions and many consecrations;

family altars established; an evangelism class; nine young people are making plans to enroll at M.B.I. soon.

Bert R. Stanway '11, is reported by the Virginia (Minn.) *Enterprise* to have been awarded a place in the local Hall of Fame as its First Citizen for 1938. The award was a recognition of the great service Mr. Stanway has rendered as a home missionary in northern Minnesota.

Eugene W. Anderson '28, reports blessing upon his work at the Baptist Church, located at 2542 N.E. Pierce St., Minneapolis, Minn. "We had forty-six added to the church this past year; a man and wife saved last Sunday night."

Grover C. Prince '18, has concluded his fifth year in the pastorate of the First Baptist Church, Forrest City, Ark. During these years four hundred members have been received, more than half on confession of faith. A \$5,000 brick parsonage and a \$27,000 educational plant have been erected, with only \$14,000 remaining unpaid.

BORN

To William R. Taylor '34, and Mrs. Taylor, a daughter, Marilyn Ann, December 17, 1938, at LaRose, Ill.

To Thomas N. Harris '35, and Mrs. Harris (Ruby Copeland '38, a daughter, Charlotte Ruth, April 11, at Chicago, Ill.

To Alvin G. Raedeke '20, and Mrs. Raedeke (Katherine Gieser '26), a son, Ronald Alvin, April 23, at Oak Park, Ill.

To John Pre Vol '22, and Mrs. Pre Vol, a daughter, Betty Carolyn, April 28.

To Charles E. Guthrie and Mrs. Guthrie (Lillian M. Dunn '28), a son, Harold Madison, April 27, at Coshocton, Ohio.

MARRIED

David H. Schulert '35, and Violet Eva Nothnagel '38, March 26.

John Robert Wooten and Colie Blease Brown '34, April 8, at Florence, S.C.

Arthur E. Ritchie '32, and Ione Pickering, May 9, at Brooklyn, N.Y.

Clare E. Carey and Jacqueline Bernice Timmer '37, May 20, at Grand Rapids, Mich. At home: 206 Wellington Ave., S.E., Grand Rapids, Mich.

James S. Garlow '39, and Joyce Virginia Spohn '38, May 6, at Reading, Pa.

J. Harold Stayer and Mary Elizabeth Humbert '38, April 9, at Vicksburg, Pa.

David Lambie '38, and Theo Mae Hardy '38, May 6, at Idaville, Ind.

Horace Davies and Muriel Sturrock '37, April 15, at Baltimore, Md. At home at Oceanside, L.I., N.Y.

George Melvin Chenot '29, and Margaret Elizabeth Price, May 6, at Canton, Ohio.

AT REST

Mrs. Jesse Forester (Rhoda Knoll '32), on May 3, at Chambersburg, Pa., at the coming of her third child, went on to be with the Lord. Her family and kindred have the sympathy and prayers of

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classmates and friends in their bereavement.

Arthur Skoglund '24, has completed his active missionary ministry on earth. While the Missionary Board of the Evangelical Free Church was in session in Chicago on Wednesday, May 3, they were brought to their knees in prayer by the following message from Africa, "Missionary Skoglund passed away to be with the Lord." Wonderful spiritual victories had attended the ministry of this man of God and his devoted wife. May Mrs. Skoglund be marvelously sustained by God's abundant grace.

NOW, PRESIDENT H. FRAMER SMITH

Former classmates and multitudes of students of Dr. H. Framer Smith, an alumnus of 1913, and Director of the Pastors Course for seven years (Sept. '27 to July '34), will be interested to know that he has accepted the call to the presidency of the Bible Institute of Pennsylvania, Philadelphia, Pa. For some four years he had an honored place in the faculty of the Presbyterian Seminary of Omaha, Neb., meantime doing much Bible conference teaching. He has resigned the Omaha position to take up the administrative work in the East.

FUTURE ENGAGEMENTS

(Continued from page 633)

point, Ohio; Oct. 23-Nov. 5, Muncie, Ind.; Nov. 7-19, Windber, Pa.; Nov. 20-Dec. 3, Greenville, Ohio; Dec. 4-17, Ashland, Ohio.
Sylvester Sanford—June 26-July 9, London Mills, Ill.; July 10-23, Birds, Ill.; July 24-Aug. 6, Lorile, Iowa; Aug. 7-20, Chase, Mich.; Aug. 21-Sept. 3, Joslin, Ill.; Sept. 4-17, Marshalltown, Iowa; Oct. 2-15, Cedar Rapids, Iowa; Oct. 16-29, Cedar Rapids, Iowa.
Gipsy Smith, Jr.—July, Mystic, Conn.; Aug. 24-27, Massenetia, Va.
Michael Walsh—July 11-23, Jersey City, N. J.; Sept. 4-17, Pittsburgh; Sept. 19-Oct. 1, Hoopston, Ill.; Oct. 3-15, Corona, N.Y.; Oct. 31-Nov. 12, Syracuse, N.Y.; Nov. 14-Dec. 3, Racine, Wis.; Jan. and Feb., Boston and New England states.
E. P. White—July, Bloomington, Ind.; Aug., Marion, Ind.
W. T. Wiggins—July and August, Philadelphia, Pa.

FORTHCOMING CONFERENCES

America's Keswick Conferences (Keswick Grove, N.J.): Students, June 24-July 2; General Conference, July 8-16, Aug. 5-13; Ministers, July 17-20; Young People's Conference, July 22-30, Aug. 19-27; Labor Day, Sept. 1-4.
Ben Lippen Bible Conferences (near Asheville, N.C.): Summer School June 20-July 28; Week-end Conferences, July 1, 2; July 8, 9; July 15, 16; July 22, 23; July 29, 30; General and Young People's Conference, Aug. 1-6; Ministers and Christian Workers Conference, Aug. 15-20; Bible and Christian Life Conference, Aug. 22-27.
Berkshire Bible Fellowship, Monterey, Mass., July and August.
Bethanna Bible and Missionary Conferences (Southampton, Pa.): June 30-July 2, July 8-16, July 22-30, Aug. 5-13, Aug. 19-27, Sept. 1-4.
Bethany Camp Conferences (Winona Lake, Ind.): July 10-30; Aug. 7-27.
Beulah Beach (Ohio) Conferences: Youth Conference, June 27-July 2; Missionary Convention and Bible Conference, Aug. 4-13.
Bible Camp (Cooperstown, N.D.) Bible Conference, June 13-July 4.
Big Bear Bible Conferences (near Pine Knot, Calif.), June 15-Sept. 4.
Boardwalk Bible Conference (Atlantic City and Ocean City, N.J.): July 16-Aug. 20; Atlantic City, two sessions daily; Ocean City nightly except Saturday, morning sessions, Tuesday through Thursday; Wildwood, N.J., July 19-30, nightly.
Camp Tappan, Asheville, N.C., Boys and Girls Camp, July 1-Aug. 25.
Canadian Keswick Conference, June 24-Sept. 16 (continuously).
Cedar Lake (Ind.) Conferences: Christian Reformed Church, July 3-9; Assemblies of the Brethren, July 10-16; Evangelical Free Church (Ill.), July 17-23; Girls' Camp, July 23-30; Fundamental Young People's Fellowship, July 30-Aug. 6; Christian Business Men's Committee, Aug. 6-13; Boys' Camp, Aug. 13-20; a week with W. Talbot-Hindley, Aug. 20-July, 1939

27; National Independent Fundamental Churches of America, Aug. 28-Sept. 4.

Central New York Bible Conferences (Homer, N.Y.): Young People's Conference, July 28-Aug. 4; General Bible Conference, Aug. 6-20.

Denver (Colo.) Bible Institute Summer Conferences: Silver Jubilee Bible Conference, July 21-24; Young People's Conference, Aug. 7-13; Summer Bible Conference, Aug. 16-27.

Erieside (Willowick, Ohio) Bible Conferences: Girls' and Young Women's Conference, June 28-July 17; General Conference, July 21-30; Boys and Young Men's Conference, Aug. 1-10; Young Business Women's Conference, Sept. 2-4.

Fairhaven Bible Conference, Fairhaven, N.Y., Aug. 6-13.

Fundamental Young People's Conference, Cedar Lake (Ind.), July 30-Aug. 6.

"Gitchie Gumee" Young People's Bible Camp (Eagle River, Mich.), Aug. 6-20.

Greenwood Hills (Fayetteville, Pa.) Bible Conference, July 22-Aug. 6.

Grove City (Pa.) Bible School, July 23-29.

Gull Lake Bible Conference, Gull Lake, Mich., July 1-Aug. 13.

Hephzibah Heights (Monterey, Mass.), June 15-Sept. 4.

Keewahdin Bible Conference (Port Huron, Mich.), July 2-Sept. 4.

Lake Odessa (Mich.) Bible Conferences: Lake Odessa Bible Conference, June 29-July 9; Christ Ambassadors, July 22-31; United Brethren School of Methods, Aug. 7-13; International Pentecostal Association, Aug. 23-Sept. 4.

Lake Superior Bible Conference (Eagle River, Mich.): Young People's Camp, Aug. 6-20.

"Maranatha" (formerly Lake Harbor Bible Conference), Muskegon, Mich.; General Conference July 2-9; Missionary Week, July 10-16; Young People's Conference, July 17-Aug. 13; Christian Workers' Week, Aug. 14-20; Radio Week, Aug. 21-27; Evangelistic Week, Aug. 28-Sept. 4.

Medicine Lake Bible Camp (near Minneapolis, Minn.), July 31-Aug. 13.

Missions Farms Conferences (near Minneapolis, Minn., on Medicine Lake): Red Rock Camp Meeting, June 26-July 9; Lutheran Free Church Young People, July 10-16; Christian and Missionary Alliance, July 14-23; Lutheran Inter-Synodical Evangelistic Week, July 24-30; Medicine Lake Bible Camp, July 31-Aug. 13; Northwestern Bible Conference, Aug. 14-27; Lutheran Inspirational Retreat, Aug. 28-Sept. 4.

Montreat (N.C.): Summer Conference: Christian Education and Ministerial Relief, June 30-July 4; Woman's Auxiliary Training School, July 5-12; Young People's Leadership School, July 14-21; Montreat Leadership School, July 25-Aug. 3; Missions Conferences, Aug. 6-9, Aug. 10-16; Bible Conference, Aug. 17-27.

Montrose (Pa.) Bible Conferences: Young People's Conference, July 3-16; Ministerial Institute, July 17-27; General Conference, July 28-Aug. 13; Biblical Research Society's Conference, Aug. 14-21.

Moody Bible Institute Summer Conferences: Conference on Evangelism, Chicago, July 17-21; Ministerial Institute, Montrose, Pa., July 17-27; Youth Rally, Chicago, Sept. 1-4.

Mount Hermon (Calif.) Conferences, June 13-Sept. 12.

New England Fellowship, Rumney, N.H.: Institute for Public School Teachers, June 26-July 2; School of Methods, July 3-14; Youth Conference, July 22-28; Pastors' Conference, July 31-Aug. 4; Women's Conference, Aug. 5-11; General Conference, Aug. 12-27; Youth Conference, Aug. 28-Sept. 4.

Niagara Bible Conference (Olcott, N.Y.): Young People's Conference, July 1-4; Girls Camp, July 6-12; Missionary Conference, July 16-23; Boys' Camp, July 27-Aug. 2; General Conference, August 6-20.

Northfield Summer Conferences (E. Northfield, Mass.): Girls Conference, June 23-30; Missionary Conference, July 3-10; Religious Education Conference, July 10-21; United Presbyterian Conference, July 15-22; Massachusetts Christian Endeavor Conference, July 24-31; Westminster Choir College, July 24-Aug. 14; General Conference, July 29-Aug. 14.

Oaklands Summer Bible Conference (near Hamilton, Ont.), July 30-Aug. 13.

Ocean Grove (N.J.) Conferences: Conference on Sacred Music, July 17-22; Bible Lovers Conference, July 31-Aug. 5; Missionary Conference, Aug. 8-11; Conference on Evangelism, Aug. 14-19; Camp Meeting, Aug. 25-Sept. 4.

Odessa Bible Conference (Machias, N.Y.): Young People's Conference, July 2-9; Girls' Camp, July 10-20; General Conferences, July 30-Aug. 13; Boys' Camp, Aug. 16-26.

Old Orchard (Me.) Convention of the Christian and Missionary Alliance, Aug. 4-13.

Peniel Bible Conference (Lake Luzerne, N.Y.), July 1-Aug. 26.

Pinebrook Bible Conference (near E. Stroudsburg, Pa.), June 17-Sept. 4 (continuously).

Providence Bible Institute Conferences (Middleboro, Mass.): "Living Above" Conference, July 16-23; Young People's Conference, July 23-30; Prophetic Conference, Aug. 30-Sept. 4; Labor Day Young People's Conference (Providence, R.I.), Sept. 1-4.

Red Feather Lakes (Colo.) Bible Conference, July 17-23.

Sammamish Bible Conference (Lake Sammamish, Wash.), July 19-30.

Southwest Bible and Missionary Conferences (Flagstaff, Ariz.): Young People's Conference, July 25-30; General Conference, Aug. 1-13.

Stony Brook (L.I., N.Y.) Gatherings: Lutheran Young People's Conference, June 30-July 8; New

York Swedish Epworth League Summer Institute, July 8-15; Interdenominational Young People's Conference, July 15-22; Believers Bible Conference, July 22-Aug. 5; Oceanside Christian Workers Conference, Aug. 12-19; General Bible Conference, Aug. 19-Sept. 4.

Victorious Life Conferences (Keswick Grove, N.J.): June 24-July 2, July 3-4, July 8-16, July 17-20, July 22-30, Aug. 5-13, Aug. 19-27, Sept. 1-4.

Western Pennsylvania Bible Conference (Slippery Rock, Pa.), June 25-July 2.

Winona Lake (Ind.) Bible Conferences: School of Theology, July 11-Aug. 15; Prophetic Conference, Aug. 8-12; Jewish Conference, Aug. 12-16; Rescue Mission Convention, Aug. 13-17; School of Sacred Music, Aug. 14-26; Bible Conference, Aug. 16-27; Young People's Conference, Aug. 16-27; Camp Meeting, Aug. 28-Sept. 2.

World's Christian Fundamentals Conference (Los Angeles, Calif.), June 25-30; Annual Conference (San Francisco, Calif.), July 2-9.

York Beach (Me.) Bible Conferences, June 25-Sept. 4 (continuously).

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JUNE WEDDING BELLS RANG FOR TWO STAFF MEMBERS



Wedding bells have announced the marriage of two valued members of the Radio Department.

On Friday, June 2, at the Summit Congregational Church, of which Rev. Roy L. Stephenson is pastor, the Radio Department Director performed the ceremony uniting Ruth Wallin and George Santa in holy bonds.

Miss Wallin became interested in the classes of the Evening School through hearing the programs of W-M-B-I, and she presented herself to the Lord to be used in the place of His choosing for service where she might exercise her rare musical gifts. While attending Evening School an opening occurred in the office of the Radio Department, and for the past two and a half years her time has been divided between important office detail and several instrumental and

vocal programs over the air from the W-M-B-I studios.

Mr. Santa is in charge of continuity and script writing for the Radio Department, and directs a corps of student assistants.

Mrs. Santa's departure from the regular radio ministry will be a distinct loss to the work, but we extend our very best wishes for God's richest blessing upon these friends as the new Christian home is established.

HIGH-LIGHTS OF OPEN HOUSE

Total number of visitors during Open House month, 8,084 . . . Nearly every state in the Union and many foreign countries represented . . . Groups from neighboring states traveled several hundred miles to see the new buildings and attend broadcasts . . . Nearly all first-time visitors found buildings and equipment far beyond expectation . . . Many remarked that school is "a city within itself" . . . Man from Germany, visiting in United States, said that Institute is well-known in his native land . . . Churches and other Christian organizations co-operated heartily to make Open House a thrilling success . . . Child evangelism groups, missionary societies, and Sunday School classes visited studios and toured buildings . . . Presbyterian Assembly issued letters to various pastors journeying through Chicago, urging them to stop off for visit at Institute . . . Monday, May 29, marked peak attendance for month when 741 visitors registered for tours.

RADIO DIRECTORS AT PINEBROOK

There is satisfaction in the fact that the Radio Department has various ways of serving in the Lord's work. Wendell P. Loveless will speak at Pinebrook July 17-23, and Ralph E. Stewart will also be a speaker, July 24-30.

MIDNIGHT HOUR FEATURE

During the summer months the Midnight hour, from 2 to 3 P.M., Chicago Daylight Saving Time, will feature by transcription many of the programs broadcast during the day. Some of the most helpful hours of the week will thus be brought to distant listeners.

ZADOK ARKUSH

On May 5 the life story of Zadok Arkush, famous concert pianist, saved by the grace of God some years ago, was presented over W-M-B-I in dialogue form. A few days later this same Zadok Arkush made his appearance at W-M-B-I offices and confirmed the story which he learned from listeners, had been presented on the air. Arrangements were then made for the talented musician to appear in person at W-M-B-I on June 9 where he testified in his beautiful piano interpretations of gospel songs to the saving power of the Lord Jesus Christ.

Arkush, at one time receiving as much as a thousand dollars for a single performance, went through a series of experiences that broke his health, robbed him of his memory, and paralyzed his arms, so that it seemed he would never play again. However, he was saved, the Lord restored the use of his arms, and he has since been playing to the glory of God.

MONTHLY PROGRAM OF STATION W-M-B-I

Daylight Saving Time

Sunday, July 2, 9, 16, 23, 30

11:00 A.M.—Moody Memorial Church
12:30 P.M.—Organ Recital
1:00 P.M.—Round Table
1:15 P.M.—Something to Sing About
1:30 P.M.—Message
2:00 P.M.—Guest Musical Program

Monday, July 3, 10, 17, 24, 31

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Program
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—Galilean Male Quartet
4:15 P.M.—"Stories of Hymns We Love"
4:30 P.M.—Message
4:45 P.M.—Song Sermons
5:00 P.M.—Child Evangelism Fellowship
5:15 P.M.—Piano and Organ Duets
5:45 P.M.—Decision Time
6:00 P.M.—Fairhaven Folks
6:15 P.M.—Herman Voss at the Piano
6:30 P.M.—Question Hour
7:00 P.M.—Melody Moments
7:15 P.M.—Sunset Message
7:30 P.M.—Life Sketches of Men of God
8:00 P.M.—Sunset Music

Tuesday, July 4, 11, 18, 25

7:00 A.M.—Sunrise Service

Wednesday, July 5, 12, 19, 26

10:30 A.M.—Home Hour
11:10 A.M.—Chorus-Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—The Liquor Problem
3:15 P.M.—Hymns from the Chapel
3:30 P.M.—Headlines and Highlights
3:45 P.M.—"Golden Nuggets"
4:00 P.M.—Institute Students on the Air
4:30 P.M.—Foreign Language Period
7:00 A.M.—Sunrise Service
10:30 A.M.—Radio Sketches with Song
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—International Sunday School Lesson
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—Wonderful Words
4:30 P.M.—Organ Melodies
4:45 P.M.—Story Time for Boys and Girls
5:15 P.M.—For Women Only
5:30 P.M.—Words and Music
6:00 P.M.—Fairhaven Folks
6:15 P.M.—Something to Sing About
6:30 P.M.—"Dr. Quiz"
7:00 P.M.—The King's Messengers
7:30 P.M.—Sunset Story with Song

Thursday, July 6, 13, 20, 27

7:00 A.M.—Sunrise Service

10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Birthday Program
4:00 P.M.—Organ Melodies
4:15 P.M.—Scandinavian Service
4:45 P.M.—Foreign Language Period

Friday, July 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Something to Sing About
3:45 P.M.—The Dean's Quarter Hour
4:00 P.M.—Album of Sacred Classics
4:15 P.M.—Hebrew Christian Broadcast
4:30 P.M.—Choir Class
4:45 P.M.—Trophies of Grace
5:00 P.M.—Devotional Music
5:15 P.M.—Tract League
5:30 P.M.—Lyrical Moments
6:00 P.M.—Fairhaven Folks
6:15 P.M.—Glory Moments
6:30 P.M.—Sundown
7:00 P.M.—International S. S. Lesson
7:30 P.M.—Open Air Meeting
8:00 P.M.—Parson's Notebook
8:15 P.M.—Sunset Music
2:00-3:00 A.M.—"Midnight Hour"

Saturday, July 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-Age Bible Study
11:30 A.M.—Church School Program
12:00 M.—Midday Hour
3:00 P.M.—Strings and Voices
3:30 P.M.—Message
4:00 P.M.—"Mother Ruth"
4:30 P.M.—Foreign Language Period

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